

DOMESTIC MISSIONS

OF

The Protestant Episcopal Church.

FEBRUARY, 1866.

COMMUNICATIONS.

LETTER FROM BISHOP CLARKSON.

MY DEAR DOCTOR:—I have recently returned from my first visit to Nebraska. I went out in company with Bishop Talbot and the Rev. Dr. Keene, of Milwaukie, for purposes of observation and inspection, with the view of fixing a location for my future residence. With the exception of an upset in a stage, which was not very comfortable, my visit to the Territory was really delightful. I formed the most favorable impressions of the clergy and the people—the climate and the country, and was astonished to see what a good beginning had already been made for Church work there by the ardour and diligence of Bishop Talbot. I think that there can hardly be in the whole world a finer and more promising field for Christian liberality and labor than in Nebraska. At Nemaha, a beautiful new church is nearly ready for consecration. At Nebraska City there is a vigorous and interesting congregation occupying now a small church in an inconvenient locality. The project of the removal of the present building to a more eligible site is being discussed; if this is done, or a new church erected, the congregation will immediately increase largely.

At Plattsmouth, the foundations of a handsome stone church are laid; the whole edifice is to be erected by the generosity of one devout churchwoman of New York, as a memorial of her departed husband. Here there is a commodious and comfortable Rectory built by the congregation. At Omaha, the capital of the territory, I found one of the best ordered and intelligent congregations that I ever preached to;—here, also, a larger church is necessary. At Fremont, on the Union Pacific Railroad, forty miles west of Omaha, a small church must be built immediately; it is a very important position, and growing daily more so. The people of the town will build a school-house and deed it to our church, and give the Rector the entire control of it, if we will build a church. Such an opportunity must not be lost.

Brownell Hall, the Young Ladies' Seminary, near Omaha, is a most effective instrumentality for our work in the Territory. I was very much delighted with the institution, and entertain "great expectations" as to its usefulness.

In order to accomplish anything real and effective in the territory, there should be at once an associate mission established, and a diocesan school for boys;—with \$10,000

all this could be done. Then I ought to have immediately \$5,000 more, to aid in the erection of several small churches in important positions. I can not doubt the willingness of those who love the Saviour and His blessed kingdom, to furnish me with means for these desirable and necessary beginnings of church work in Nebraska. If in your missionary journeys among the rich and prosperous people and congregations of the East, you find those *who are anxious to do the very best with their means and contributions*, be sure, my dear Doctor, that you remind them of "*Nebraska and parts adjacent*, and then I shall be more than ever—

Your grateful Brother,

ROBERT H. CLARKSON.

N.B.—We want also Bibles, Prayer Books, Mission Services, Sunday School Books, and boxes of Clothing.

CALIFORNIA.

The Church is awaking to the realization of the magnitude of the missionary work given her to do. Her Bishops, and Presbyters, and Laymen have lifted up their eyes and surveyed a field, white to the harvest, beyond the stretch of the boldest imagination. The Disciples in the Valley of Samaria, beheld a few fields clothed with the standing grain, a mere handbreadth; and welcomed a small band of citizens issuing from the gates of the city of Sychar, led by a penitent woman, who, with outstretched hands, pointed them to the Saviour; but now we see a teeming population, emigrants by thousands; "young men and maidens, old men and children;" the sturdy backwoodsman with his rugged wife; the cattle-driver with his hundred head of oxen, pursuing their weary way over silent prairies; across the snow-clad mountains; through the sink of the Humboldt, until their feet touch the waters of the Pacific, and their ears are gladdened with the ringing sound of the miner's pickaxe and the joyous song of the harvest-home, which, in the prolific soil of California, is occurring throughout the year.

The *Spirit of Missions*, like a dove, spreads its wings, and bears its message now to the fertile vallies of Nebraska and among the wigwams of Decotah; still further west to New Mexico, Colorado, and Idaho; and onward and westward ho, to Utah, Nevada, Oregon, Washington Territory, and farthest west to California. By a mysterious Providence, California was the first of these Territories to be formed into a State; thus heading off the wide area of the West, and bringing the Sandwich Islands, and China, and Japan to our ports. Years and decades of years would otherwise have been consumed ere any save the trapper and the trader, and the Arctic whaleman, had found his way to the sandy mounds of San Francisco; our railroads, instead of commencing forthwith at each terminus and working inward, until they shall embrace each other and knit with iron bands the destiny of East and West, would slowly, cautiously, timorously have pushed their way through the dry grass of the prairies and the solid barriers of the Rocky Mountains. The Church has recognized her responsibility; she has lifted up her eyes courageously to survey the vast field for labor; and he who, nine years ago, went forth a solitary bishop and shepherd to traverse thousands of miles, dropping a handful of precious seeds by the way, has returned and rendered his report to the Church; and three others shall take his place, and shall share among themselves his interminable duties. It is our intention to present in this article the missionary work in California; for,

although California has existed as a Diocese during a period of more than twelve years, much of its work is still accomplished by missionary efforts, through the aid of the Domestic Missionary Society of the Church.

There are four central points which already have been occupied by missionaries of the Church, and in the last steamer for San Francisco, the Rev. H. H. Messenger went forth, at the appointment of the Domestic Committee, to establish an associated mission in Northern California—a region of country of wealth and great promise, yet hitherto unvisited by our Church. It embraces several important counties, and has four towns of growing influence; viz., Chico, Red Bluff, Yreka, and Shasta—each of which already has a population of two thousand souls. This region commands an inlet to the Territory of Idaho, and therefore has, of late years, been much enriched by the continual passing of heavy teams and of a large number of emigrants.

Our brother, the Rev. Mr. Messenger, will receive a hearty welcome, and, if the Domestic Committee shall be able to procure two unmarried men to complete the *quota* necessary for the establishment of an “associated mission,” great success will attend the work; churches will be erected; endowments of valuable lands will be made; and numbers of wanderers upon the mountains will be gathered into the fold of Christ. Our brother should be speedily aided; the mission is too much for himself alone; yet where are the young men who are willing to employ the first years of their ministry in this healthful though rugged and distant field?

Among the four Missionary Centres which already exist in California, the furthest north is that of Nevada City and Grass Valley, occupied by an able and excellent man, the Rev. Richard F. Putnam. His work is not strictly missionary, since he receives no stipend from the Church Societies, and is the rector of an established parish. The region, however, is to a great extent a missionary field; it is divided up by wealthy mining corporations, whose operatives live in small cabins scattered over the country, and necessarily are without the privileges of the Church or the Gospel. From Nevada City and Grass Valley, had the Rev. Mr. Putnam the time and the strength, he could go forth upon missionary tours, unsurpassed in usefulness and results by any within the wide area of the great Commission; he would encounter not coarse and uncouth men, but often, as he has already experienced among the hardy miners, he would find scholars, whose leisure is spent in reading Horace or Homer; the graduates of colleges and English universities; men who have lost their love neither for literature nor for the Church. One such miner, roughly clad, in a red flannel shirt, and turned up trowsers and high topped boots, entered a book store in San Francisco and inquired for the latest publication. The clerk smiled, and jocosely handed him the recent translation by Lord Derby of *Homer's Illiad*. The miner received it, and, after a short examination of its contents, said, “It is a good version. I am so familiar with the *Illiad*, that I can repeat many pages of the original.” The clerk, who was a graduate of a college, turned to a copy in the Greek, and the miner repeated page after page with perfect accuracy. These are, of course, rare exceptions in the character of the mining population, yet they evince the surprising intermixture of classes which have assembled on the Pacific coast—a people intelligent and well acquainted with the arguments of infidelity; nevertheless, from their isolated position, susceptible to the genial influence and the sympathies of the Ritual and the teachings of the Mother Church.

The third important Missionary Centre in California is that of Placerville and Coloma in Eldorado County. The Rev. Charles C. Peirce took possession of this

field some four years ago. No one ever went forth on a missionary tour with so literal an observance of the Saviour's first injunction to his Disciples—"Take neither scrip nor purse for your journey." We question the expediency of obeying this injunction, which was intended only for Judea and the regions round about the Jordan; since the Saviour, in commissioning his ministry for the world, bade them take scrip and purse, and make every preparation in their power for the great mission before them. Brother Peirce preferred the former injunction, and he has worked most admirably under it. He left the parish of Grace Church in San Francisco and went to the mining region of Eldorado, and chose as his centre the town of Placerville, situated on the highway to Virginia City in Nevada. He took no money with him, but threw himself entirely upon the hospitality of the people; his first service was held in the public theatre. He has continued his indefatigable labors until they have resulted in the erection of a beautiful gothic church in Placerville. He has never asked nor received *one dollar* from the Domestic or Diocesan Missionary Fund; he refuses a regular salary from his people, and spends for religious books and Sunday-school papers the surplus beyond what is absolutely necessary for a support. He is a missionary, though unaided by any society; he extends his work on Sundays from Placerville to Coloma and Eldorado; on other days to Smith's Flat, Georgetown, Rose Springs, Missouri Flat, and adjacent villages. He preaches three times on Sunday; acts as the superintendant of his Sunday-school; leaves the hotel at Placerville on Monday, sometimes with but a dollar in his pocket, and a package of religious books on his shoulder, and spends every day of the week in a different town, where he holds service and preaches; on Friday night he returns to Placerville often with the one dollar still in his pocket, and himself, through the hospitality of the people, debtor to no one. On one occasion, in returning from a missionary tour, he happened to be passing the ranche of a vestryman of his Placerville church; his boots were bespattered with mud; he had a bundle with his clothes and surplice suspended from a cane on his shoulder, and he looked altogether so much like a laboring man that the vestryman did not recognize him, and seeing him pass, supposed he was in want of work. He hailed him, and asked if he wished a job for the day, and said, "Come, good fellow, turn into the field and I will pay you well." To his surprise, on a nearer view, he found he was addressing his beloved Pastor. One can imagine the love which must spring up in every breast for such a man. The children all know him, and flock out to welcome his visits, and receive from his hand the *Child's Paper* or the small gift book. No one will hear from brother Peirce of his work, for he has an aversion to writing; his report is the briefest of those published in the Diocesan Journal, and with great reluctance he leaves his post to attend the Annual Convention of the Diocese; but all who know of him, and have watched his progress, are persuaded of his apostolic zeal and faithfulness. His field of labor is one of the greatest centres of influence, embracing as it does the Placer Gold Diggings and many mines of exceeding great wealth.

The third of the Missionary Centres already occupied is that lying more to the westward, embracing Amador, Calaveras, Tuolumne, and Mariposa Counties, of which the principal towns are Jackson, San Andreas, Moquelumne Hill, Columbia, Sonora, and Volcano. These places have, for several years, been under the charge of the Rev. Arthur E. Hill, a zealous missionary, who was admitted to Orders in California, and has preached incessantly, making a horseback circuit, and, by a system of regular itineracy, affording the population Gospel and Church privileges. Brother Hill has recently been invited to take charge of a regularly organized parish in Sonora City,

and his former field is, therefore, to-day open to any earnest man in the ministry who is willing to present himself for this good and apostolic mission. It is well adapted to a young man, for it so varies the services as would enable him thoroughly to prepare his discourses, while the constant exercise would establish his health, and the hospitality of the people would cheer his heart. The mines of this region are well known to the public; among them is the famous Mariposa Mine, which has excited the attention of foreign capitalists.

The fourth and last, which we will mention, of the Missionary Centres, is that embracing the southern portion of California—viz., the counties of San Luis Obispo, Santa Barbara, Los Angeles, and San Bernardino. The Rev. Elias Birdsall has, within the past year, commenced missionary operations among this population, which is made up of a mixture of Americans, Spaniards, Mexicans, Indians and Mormons. On one occasion, while officiating in a school-house at San Bernardino, he was repeatedly interrupted by the rude ejaculations of an old Mormon woman who sat near his pulpit; he, however, persevered in continuing the service, and soon *gained* the fixed attention of the congregation, and so won upon their sympathies by our beautiful Ritual, that they were ready to co-operate with him in the formation of a parish. His work was most promising; the obstacles in its way were indifference, Sabbath-breaking, and revelling. He, however, soon established at Los Angeles the parish of St. Athanasius. He writes:—"By the good hand of our God upon us, the enterprise, I think, may now be called a success as far as permanence is concerned. We have *cordially* united all Protestant interests. They pledge me one hundred dollars per month (in gold) for the first year." The same missionary, in a letter to a brother clergyman, speaks encouragingly of another town in his district. "Last Sunday, P. M., I held my first service in Wilmington. A very respectable school-house was secured for the occasion, and, I am glad to inform you, every seat was occupied, and there were some who were obliged to stand. I used the missionary service. I made a short address before commencing upon the advantages of forms of prayer, affording the people a chance to worship, etc., and wound up by asking every one to unite with me, which, I believe, they did. The effect was astonishing; there, in that new place, where our worship was heard for the first time, the response was such as to put to shame that of many an old parish."

The success of this mission was inevitable; but the scanty support which it afforded to a clergyman with a family, has induced the Rev. Mr. Birdsall to accept a call to a parish in Portland, Oregon, and the work is now suspended, awaiting the appointment by the Domestic Committee of some young man who may be willing to undertake the care of this needy portion of God's vineyard.

The southern regions of California have hitherto been divided by the old Romish missions. An attempt was made several years ago to establish a Presbyterian Society; it, however, failed, and the building has passed into our hands. Shall we also relinquish the work for none other than pecuniary obstacles, or will the liberal contributions of the Church in *men* and money so strengthen the nerves of their brother, that hereafter, *whenever* her missions are established, they shall go on conquering and to conquer.

God grant that the spirit of awakening zeal which has begun to manifest itself in every portion of the Church, and which proves that her great heart is beating sympathetically for all her dispersed children, may conduce to glorious results, and that not only the waste places of California, but those also of Nebraska, Colorado, Idaho, and Nevada, may blossom with the beauty and the fragrance of the Rose of Sharon.

ONE OF HER CLERGY. *

RIPE FIELDS.

It is obviously the province of the SPIRIT OF MISSIONS to incite givers of money to make *personal efforts* for the extension of Christ's kingdom, as God's larger blessing will thus be drawn down on the home field, and contributors to distant fields will become more liberal, intelligent, and prayerful, and certainly more numerous.

Tidings from a foreign field of its ripeness for the Gospel, present to the human heart the strongest and most successful appeal for Christian teachers; and surely this principle is equally applicable to the field immediately around our homes and churches. When the first disciples of our Lord and Saviour marvelled that He did not restrict His teachings to the members of God's organized family, He said, "Lift up your eyes and look on the fields, for they are white already to harvest." As the glad tidings of salvation have been proclaimed for more than eighteen hundred years, surely the human heart is now, in this Christian land, still more ready to be garnered into the Church. No person, however desponding or sceptical, is willing to admit that the pulpit, the press, and the Sunday-school have utterly failed in their great mission to the men and women of the working classes, and to the poor, although they are sadly neglected by the Christian Church. The few who labor in this field affirm that thousands of immortal beings, ripe for religious instruction, are festering and perishing around our Churches because no one cares for their souls.

These outcasts from the Church still manifest a ripeness for religious instruction when it is adapted to their capacities and requirements; they usually receive courteously intelligent, sympathizing Christian visitors, and evince a willingness to join a Bible class, a mother's meeting, or other Christian associations that are congenial to their tastes.

One association of ladies charged with the supervision of a very large "Mother's Meeting," paid over six thousand visits last year, and from the monthly reports of these visitors, it is evident that both men and women of all nationalities can be readily won to Christ, and brought to appropriate services in His Church, by prayerful, sympathizing and intelligent effort.

When the most obdurate of such persons are brought to Church hospitals with ailments so slight as to give no apprehension of death, Christian teachers are surprised at their readiness to receive religious instruction, either separately or in daily Bible classes; and these teachers are often deeply pained to hear the sin-stricken soul cry out, "No one ever before spoke to me about my soul!" This ripeness for religious teaching was apparent in our military hospitals, for men slightly wounded, when approached tenderly, intelligently and prayerfully, were readily induced to attend two daily Bible classes; and God's blessing was largely poured on these efforts for the salvation of the soldier.

Bishop Alonzo Potter thus recorded his testimony as to the ripeness of the great field that surrounds every church, whether in city, village, or country. "I have seen godless men and reckless youth who had withstood all others, yielding to the silent and persevering efforts of ladies; and demonstrating how much can be done among the most forlorn of our people through this agency. It is teaching us more and more the necessity of individualizing our appeals, of making them with all kindness and constancy, and of coupling them with fervent and believing prayer."

The Lord Bishop of Rochester, speaking of recent successful efforts to Christianize the most stolid and brutish of the English farm laborers, "those hitherto unapproachable beings," says:—"It may seem to some like a grand discovery that we can now

tell without fear of contradiction, how the dullest of our most rough and uncouth neighbors may be brought to sit as teachable, intelligent children at our feet. But a few years ago the thing was accounted an impossibility." He adds:—"The love of Christ acting on our own hearts and those of others in the spirit of gentleness and peace has accomplished and will effect, wherever it is brought to bear in simplicity, more than is here detailed."

"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that He would send forth more laborers into His harvest." Reader, in offering this prayer, do not hold back from any personal service to which you may be called, remembering if you have freely received, you are bound freely to give examples, influence, and instruction to all who are less favored than yourself. Education, social position, and money are all trusts involving a fearful personal responsibility, that an already overtaken minister cannot relieve you from, and that you have no scriptural warrant for delegating to another.

II.

AN INCIDENT.

The following incident was related by a clergyman at the close of a sermon on the subject of Missions. As it seemed to interest the congregation, and as the result of the appeal was a larger contribution than had ever before been made for this object, it may perchance do some good in your columns:—

"Before closing, allow me to mention an incident in connection with the proposed collection this morning, which, it seems to me, is deserving of notice, and ought to do good. As you recollect, on Sunday morning last I gave notice that a collection would be made to-day for Foreign Missions. After service I was met by one of the congregation, by whom an offering was put into my hand for this object. The donor stated that it would not be possible for her to be at church the next Sunday, for reasons I need not detail; and therefore, not wishing to lack the privilege of contributing her mite, availed herself of the opportunity of handing it to me in person. I took it, and when I reached home, found the amount to be \$2.10, a contribution which, should it be a rule of measurement for the various individuals of this congregation, would swell the amount of your offerings this morning to thousands of dollars.

"Who was the donor? The name I would not give; but I may tell you a little of her history. I have known her in dark, *very* dark days, when troubles of various kinds well nigh overpowered her. She has learned, from bitter experience, what it is to hear her children cry for bread, without a crust to satisfy the cravings of hunger. Patiently has she toiled on, without a murmur or complaint, living many times on charity *cold* as the ice that clogs your rivers flood, and not unfrequently misrepresented and maligned.

"But in the Providence of God, the rough way has been gradually made smoother, though there is a living sorrow, that will in all probability follow her to the grave. Still, by the kind intervention of relatives, and her own exertions, she is enabled to gain an humble and comparatively comfortable living; and with an *emotion*, which bespoke the swelling gratitude of her heart, she came to make *her* offering, 'as God had prospered her.'"

"What need I add more, brethren, than to say to each of you, in the words of my Divine Master,—'GO THOU AND DO LIKEWISE.'"

EDITORIAL.

NEBRASKA.—We cordially invite the attention of our readers to a letter just received from the Right Rev. R. H. Clarkson, D.D., the recently consecrated missionary Bishop of Nebraska and Dakota. He has been to take a look at some portions of his new field of labor. He has “girded his sword upon his armour, and assayed to go;” and we learn from others, what the modesty of his nature would not allow him to state, that he *can* “go in these.”

We are sorry for the good Bishop’s “upset in a stage, which was not very comfortable,” and are heartily glad that it resulted in nothing very serious. Upsets of this sort, with occasionally a broken shoulder, rib or leg, have not been of very unfrequent occurrence with western Bishops. These, along with some other episodes of life, are less difficult of appreciation and management as one becomes used to them.

We assure Bishop Clarkson, that, if in our “missionary journeys among the rich and prosperous people and congregations of the East,” or the west, we find “those who are anxious to do the very best with their means and contributions,” we shall “remind them of Nebraska and parts adjacent.”

CHANCE WORDS.—On a beautiful morning in the early part of June, 1853, a train of cars, heavily freighted with human beings, in the full enjoyment of healthful life, left the great and busy city of New York for New Haven, Boston, and intervening localities. Soon, with slight consciousness of the lapse of time or the distance traveled, country air and country scenes were reached. Unfortunately, this rolling through the world at from thirty to forty miles an hour affords but little opportunity for the enjoyment of either. In this instance, the beautiful village of Norwalk, Conn., was gained before anything noteworthy occurred. At that point, while no consciousness of danger found expression in a single countenance, and hope of soon reaching home and meeting friends, exhibited its pleasant expressions, there was a profound sensation, and there was a terrible and heart-rending catastrophe. The furious iron horse, under the highest propulsion, as if maddened to the most frantic pitch of desperation by the surging and scalding element within, leaped from the bridge into broad space, left open by the too-late-perceived displacement of the draw, dragging with almost lightning speed three or four cars down to the watery abyss below.

Thus some forty souls passed quickly from this world into the next, from time into eternity. A large number of others with serious or slight injuries, in a conscious or unconscious state, were rescued, and, by prompt remedial appliances, brought back from the very confines of death to the light of life, and the hope of its continuance.

Of this class of participants in that fearful calamity was a young girl, about fourteen

years of age, who was taken out of the water through an opening made in the top of one of the cars. Considered to be dead, she was placed among the dead. A plain man, among those who came to see and to help, if help could be rendered, looking upon the prostrate forms of those who were pronounced lifeless, was, for some reason not apparent to others, impressed with the idea that life still lingered in this young girl, and, under the influence of this idea, set himself earnestly at work in the use of the ordinary means for her restoration.

He was repeatedly reminded that it would be more humane to devote his attention and energies to others concerning whom, by those most skilled in such matters, slight hopes of restoration were entertained; but these hints or suggestions had no influence in causing him to desist. He toiled on patiently for more than three hours. Others thought him stupidly obstinate. His conduct only gave utterance to his thoughts and purposes.

At length, to the surprise and amazement, and to the fear and trembling of all—fear and trembling mingled with joy—unmistakable evidences of life in that young girl were manifest. Muscular movements were perceived. The eyes, those wonderfully constructed windows of the soul, were opened. The tongue, which articulates the wishes and thoughts of the soul, was unloosed and spake. That child was alive again. How much short of a miracle had been performed by the co-operation of human and divine powers—the divine, in a mysterious way, directing and making effective the human—none could tell.

The common theory is that the age of miracles is past. Perhaps this theory is founded in truth. And, perhaps, if mortals had more faith and godliness, this would not be the common theory.

While that child was yet in the room in which her restoration had been effected, in a sort of dreamy and half conscious state, as weak as mortal well could be, and while beholders were far from having clear convictions as to cause and effect in the case, one of them, an old man, evidently impressed with the idea that it was the gracious work of God, bent over her, and said in gentle but earnest tones, "YOU OUGHT TO BE A MISSIONARY."

These were among the first words that made impressions upon her revived mind and soul. These impressions were lasting and influential. How largely influential, as her life advanced and her education progressed, in determining the character of that life, and the uses of that education, we cannot say.

Influences, human and divine, are often so silent and hidden in their operations that we cannot trace them, and so broad and far-reaching in their results that we cannot compute them. But, one thing we know in regard to this case, and that is, that the young girl so wonderfully rescued from the jaws of death, at Norwalk, in 1853, is now, and has been for more than four years, a faithful Missionary of our Church in the great Foreign Field.

May God long preserve the life which He so wonderfully restored, and direct all its energies to the saving of souls, for whom Christ died.

CHANCE WORDS.—They are often such as “may do hurt,” being the utterances of a “false tongue,” and they may be such as “the tongue of the wise useth,” of which good may be hoped.

“Death and life are in the power of the tongue.” Hear what our SAVIOUR CHRIST saith: “Every idle word that men shall speak, they shall give an account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned!”

SUBSTITUTES.—During the past four years, many christian men, and many not christian, have had opportunities of learning much in the matter of providing substitutes, to do for them what they were not willing, or could not conveniently do themselves. They were called upon to serve in the great army, and the call was so backed by authority that it could not be disregarded. Their dispositions, or their social and business relations were such as to render it necessary or expedient for them to procure and pay others to serve in their stead. In the matter of procuring substitutes, in this line there has been among us a wide and varied and costly experience. God grant that, as a people, we may have no more experience of this sort. God grant that we may have perpetual peace, and prove ourselves worthy of so great a blessing.

But, in time of peace there are christian men—many christian men, whom God has greatly blessed in all their relations, who are called upon to take into serious and prayerful consideration the duty of procuring and paying substitutes to do for them what they are not, and cannot place themselves in a condition to do themselves. We refer to a large class of wealthy men, whose business or social relations are such that they cannot offer themselves as “fit persons to serve in the sacred ministry of the church.” Some of them, perhaps, in early life, treated suggestions and convictions in regard to this matter with culpable neglect, and so thwarted the wishes and prayers of pious parents and friends, and planted in their own minds a “root of bitterness,” which yet abides there to trouble them somewhat. They see and feel the need of more laborers in the sacred ministry, They “pray the Lord of the harvest, that He will send forth more laborers into His harvest,” but they can not go themselves. They are “fast bound,” not exactly “in misery and iron,” but by the entanglements of social and secular relations.

They fear God. They love God. They are willing to work for God and His Church, and they do work in certain ways. If, with their present views and feelings, and what experience of the world has taught them, they could be placed again in the circumstances of early life, they would say, each for himself, “Lord, here am I, send me.” But the circumstances of early life can not be repeated. Duties then neglected can never be fully performed. Duty neglected at any time leaves, we had almost said for ever, “an aching void.”

There is no such thing as fully atoning for past neglect of duty by subsequent well-doing.

"Should my tears for ever flow,
Should my zeal no languor know,
This for sin could not atone,
THOU must save, and Thou alone;
In my hand no price I bring,
Simply to Thy cross I cling."

The christian merchant, the christian lawyer, the christian physician, the christian man of science or letters, the christian man who has no business at all, but to take care of and dispense what he has earned, or what by Providential orderings has fallen to his keeping and loaded him with responsibility, can not go and serve as a missionary priest in the great domestic or foreign field. He can not go in person, but he can by a substitute. He cannot go, but he can pay, and he is called upon to do promptly and gladly what he can. We have now a goodly number of persons who are paying the stipends of missionaries (ranging from two to five hundred dollars per annum,) in the domestic field, and are thus providing substitutes to do for them what they cannot do themselves,—to serve as leaders in "Christ's Church Militant."

There are many who could, without "sore let or hindrance," and without even the slightest inconvenience, follow their example. Christian man, or woman, to whom God has given the ability, can you do a better thing than to provide for the stipend of a missionary while you live, and, by your "last will and testament," provide for the same, as long as missionaries shall be needed in this or other lands?

We have now one hundred and twenty missionaries in the domestic field. We wish we could influence the same number of individuals or families (there are thousands connected with the church who have the ability,) to undertake the payment of their stipends. Under this arrangement, with what would otherwise come into the hands of the Committee, from the balance of the Church, more christian work could be done in a single year than has been done in five. Churches and parsonages could be built, glebes purchased, schools and other church institutions established, all tending to bring nearer the day, when "The kingdoms of this world shall become the kingdoms of our Lord, and of His Christ," Let those who are able and willing, as here indicated, to provide substitutes for the highest and holiest service of earth, send us their names, and with their names, that which will cause us to record and remember them, with thanksgiving to God, for the fresh life that is animating His Church.

It would be a pleasant and blessed thing for a christian family to have, at some point in the broad domestic field—which is co-extensive with the magnificent domain—OUR COUNTRY, a christian shepherd looking after and feeding the scattered sheep and lambs of the "One Fold," and influencing others to join their company; a faithful christian shepherd, to think and speak of, to sympathise with and pray for, as THEIR MISSIONARY. Many are the christian families who could thus, without any self denial that is worthy of the name, put themselves in very direct and blessedly conscious communication with "THE GOOD SHEPHERD," who gave "His life for the sheep."

GREAT WORDS, covering the GREAT FACT in the history of the world. And there are others, full of most comforting significance,—“I know MY sheep, and am known of MINE.”

SOMETHING DONE.—“Thirty years ago, the western limit of our Domestic Missions fringed the lower Mississippi and the Illinois rivers. In the interval, what hath God wrought? Large Dioceses, some of them numbering from sixty to eighty Clergymen and Parishes, lie west of that limit. In the great northwest, with its millions of hardy pioneers, whatever of Church strength exists, is the fruit of our Domestic Missionary labor.”—*Advent Appeal of the Domestic Committee, 1865.*

There is more cheering significance in these few and plain sentences than there seems to be at first sight and first thought. Thirty years ago, Chicago, Ill., was a Missionary station, and not the most promising one in the world. On the 7th of December, 1835, the missionary, the Rev. Isaac W. Hallam, wrote:—“During the last quarter, my labors have been confined to Chicago. I have buried six individuals, and married two couples. Four persons have been added to the number of communicants. By the blessing of God, I may again report that my congregation continues to increase.”

In the same letter, he stated to the Committee that, in his judgment, the interests of the Church would be advanced by their selecting Milwaukie as a missionary station without delay, and gave it as “the opinion of many judicious persons,” that it would be very little inferior to Chicago. But, imagining, as it would seem, that the Committee might regard Milwaukee as a too insignificant and unpromising place for the entire services of a missionary, he named another, “Root River,” now Racine, twenty-five miles distant, which he thought might be united with it as a station. And, fearing, as it would seem, that the Committee might experience some difficulty in determining the exact location of Milwaukie, he stated for their information that it was “situated in the OUISCONSIN TERRITORY, on the shore of Lake Michigan, about eighty miles from Chicago.” And, lest he might be regarded as a little wild in his recommendation, he added in a sort of apologetic and prophetic way: “It is not so much what these places now are as what they will be in a short time, that makes it so important that they should be immediately occupied. Both Milwaukie and Root River will have harbours, and where such is the case, the increase of population is astonishingly great.”

Things have changed in thirty years. In 1835 Chicago was a missionary station, and the good missionary at that then distant western outpost, full of zeal and faith, was earnest in his pleading that Milwaukie should be made a station, or a half of one, at least. In 1865 the Domestic Committee received from these localities, in aid of the great work committed to their supervision and direction, more than two thousand dollars, and from the two Dioceses in which they are principal cities, and in which there is yet a large amount of missionary work to be done, nearly three thousand dollars.

Thirty years ago, in what is now the State and Diocese of Michigan, we had only four clergymen, all holding appointments from the Domestic Committee. Now we have there, under a noble Bishop, sixty-two clergymen, ten of whom are missionaries, and parishes not a few, which will compare favorably with any out of the larger cities, in any of the States.

Thirty years ago, in what is now the State and Diocese of Wisconsin, we had only two clergymen, and they were connected with our Indian Missions. Now, under the venerable Bishop Kemper—who, perhaps, has seen more missionary service than any other living Bishop or living man—we have sixty-one clergymen, ten of whom are under appointment from the Domestic Committee, and seventy-four parishes, many of which are strong and prosperous. It is not necessary now for a western missionary, writing to his friends at the east, to inform them as to the precise location of Milwaukie and Racine.

Thirty years ago, in what is now the State and Diocese of Illinois, we had three clergymen, all missionaries. Now, under an able Bishop, we have eighty-nine clergymen, six of whom are missionaries, and eighty-two parishes, some of which are among the strongest in the land. Chicago is not one of the stations of our Committee now. It has just given a Missionary Bishop to the Church, of whom good and great things are hoped and confidently expected, through the guiding and sustaining power of the Holy Ghost.

Thirty years ago, in what is now the State and Diocese of Indiana, we had one clergyman, and he a missionary. He is still living, and serving under the appointment of our Committee, in the distant Territory of Dakota. Now, in Indiana, under two good Bishops (one of them disabled), we have thirty-two clergymen, ten of whom are missionaries, and thirty-six parishes, some of which are strong.

Thirty years ago, in what is now the State and Diocese of Iowa, we had not a single clergyman. Now we have there, under a wise and able Bishop, thirty-five clergymen, five of whom are under appointment from our Committee, and forty-four parishes.

Thirty years ago, in what is now the State and Diocese of Kansas (then all but an unknown land), we had no clergymen. Now, under a zealous Bishop, we have ten, one of whom is in the service of our Committee, and eleven parishes and stations.

Thirty years ago, in what is now the State and Diocese of Minnesota, we had no clergyman. Now, under a Bishop, "whose praise is in all the churches," we have thirty-seven clergymen, twelve of whom are in the service of our Committee, and twenty-five parishes and stations.

Other portions of the broad Domestic field we may consider at another time. In the portions now remarked upon, something has been done in the past thirty years. Not all that should have been, nor all that could have been. We may well thank God for what our eyes now see, while we pray Him to forgive us in all that has been neglected, and also that we may be awakened to a just comprehension of our present great opportunities and responsibilities.

We bear "the sign of the Cross," to remind us, among other sacred duties, that we are to be "Christ's faithful soldiers and servants unto our life's end." "Be thou faithful unto death, and I will give thee a crown of life." GREAT SERVICE! GREAT OBLIGATION! GREAT PROMISE! GREAT REWARD!

MISSIONARY CORRESPONDENCE.

DELAWARE.

Our readers will see from the following report of the Rev. George Hall, the character and extent of the work our missionaries are engaged in. No one need apprehend when he contributes to missions that he is giving to sinecures.

LAUREL, SUSSEX Co., DEL., }
Jan. 4th, 1866. }

REV. J. DIXON CARDER, DEAR BRO.:—I send you my report for this station, embracing the past year.

I have resigned St. John's, Little Hill. The Bishop intends to unite St. John's with St. Mark's, Millsboro. I had more than I could attend to. I have now three churches and one chapel. You may judge of my work from the following account. One Sunday, six miles to Seaford, morning services; from Seaford to St. Mark's, twelve miles, afternoon services; from St. Mark's to Laurel, six miles, evening services. The alternate Sunday, morning services, Laurel; afternoon, Seaford, six miles; return to Laurel frequently for evening service. Beside all this, two week services—and sometimes three and four—during Lent. We also observe all the important seasons of the Church. This increase of services has had the most happy effect. Our congregation in Laurel has greatly improved in every respect. Three years ago we had only two or three communicants; now we have about twenty-five; then our congregation was the smallest in town; now, I am told, it is the largest. We have purchased a cabinet organ, price \$175, vestments for the church and vestry-room. We are now enlarging our chancel, and have a new lectern, altar, and pulpit. The church people here were never so liberal as at present.

I hope you will continue your aid to this field; without it, the minister cannot be supported. With it, my salary is not more than \$450. I keep a horse and pay house rent.

MICHIGAN.

REV. THOS. B. DOOLEY reports from Owosso, 30th Dec., 1865.

REV. AND DEAR SIR:—I send you the report of the Missionary Stations of Owosso and Corunna from July to December, 1865. Owosso—baptisms, infants, ten, adults, none; marriages, three; burials, five. Corunna—baptisms, infants, seven, adults, two; marriages, one; burials, three. Since my last report, I have officiated regularly in the two parishes connected with your Missionary Board. I have held divine services at Owosso twice and at Corunna once on each Sunday regularly. Communion on the first Sunday in the month at Owosso and the third Sunday at Corunna.

I have visited Ovid, ten miles west of Owosso, and administered the Holy Communion to a man at the point of death. Here I have made arrangements to hold occasional services, and also at a town called Chesening, fifteen miles north from Owosso. At the latter place, a gentleman and his wife have taken up their residence who are communicants from Christ Church, Owosso. The gentleman will act as Lay Reader and superintend the Sunday-school.

Still north of this place, is St. Charles, distant about three miles; here are two church families from Corunna, two of the members are communicants; there are also several families here who are friendly to the Church, and very desirous to have our services extended to them. Sheawassee County is a truly missionary field; for the most part, the people thereof know little or nothing of the Church, except what is known of it in Owosso or Corunna.

At Owosso we are making an effort to pay off a debt of one thousand dollars due on the only church edifice in the whole county. At Corunna two lots have been bought and paid for, with the hope to begin next spring to put up a church. Although it is the county seat, you can hardly find a man there who has

any concern for religion, except the *salvo* cherished from Universalism or Spiritualism. Such is the ground I have to labor on. At Corunna, *has been organized a large Sunday-school*. We had a Christmas-tree there as well as at Owosso, which gave great joy and pleasure to the parents and scholars. I entertain great hopes and expectation from these nurseries of the young, and make it a special duty to see to their proper training in the principles of the Church.

I believe in my last report I mentioned that the candidates awaiting confirmation, received that holy rite—numbering in my missionary field thirty-four. I have great pleasure in stating that they have sealed their baptismal covenant by becoming part-takers of the Holy Communion.

P. S.—Please retain ten dollars, and credit Christ Church, Owosso, \$6; St. Paul's, Corunna, \$4.

MINNESOTA.

REV. JOHN H. BABCOCK.

OWATONNA.—During the past year there has been a large immigration to this part of our country. In this place some forty or fifty dwellings have been erected during the summer. Among the new comers are a few church families, and some individuals that prefer our services, which has added somewhat to our congregation. There is also a very favorable opportunity for opening a parish school. Our zealous Bishop has funds placed in his hands for the support of such schools. And since I began to inquire for a room for that purpose, I have been asked many times when the school would begin.

This is all encouraging. There is good prospect, too, for the future. Next year the field of work will be greatly enlarged. Next summer will witness the junction here of the two lines of railroad through the State from north to south, and from east to west, which will add rapidly to the population of the town. When I see how great is the work now, and how much greater it soon will be, and realize how small are the means at hand for performing it, I cannot but feel deep anxiety. In order to accomplish our allotted task, we *must* have a house of worship; and all that can be done to get a house will be done by the few churchmen here. Plans have been prepared for a building, which will answer for some time to come,

and perform the double duty of chapel and school-house. The estimated cost of it is one thousand dollars. The people here will give according to their ability. Who will aid them?

Another need is—a house for the missionary. It is next to impossible to rent a manse in this crowded community; the only way to get a home is to buy or build. Since November of last year, I have moved five times, and am to-day considered more fortunate than most of my brethren, in that I have a place to board, and have one small room and a closet for three to live and sleep in. I fear that this lack of a house may compel me to remove to some other place.

These wants are not peculiar to this locality, but they are the common needs in every part of the wide field in which your missionaries work. And they are mentioned, not to excuse the inefficiency of the laborer or the small results of his labor, but for the purpose of showing exactly what are the situation and prospects of the work, in the hope that those to whom God has given ability to supply these needs, will do it. May He put it into the heart of some one whom He has made steward of much goods, to provide a church and a parsonage for at least one place in this vast missionary field!

WILTON.—The church building here has not been finished yet, much to our disappointment. We had hoped to keep the Festival of the Nativity in its consecrated walls, but the heavy rains in October rendered it impossible to haul the lumber from Faribault, thirty miles distant. The building is, however, partly enclosed, and will be pushed forward to completion as early in the spring as possible. All the material and labor used thus far, are paid for. The people in Wilton have raised nearly six hundred dollars themselves, and are determined to have a house of worship. The Sunday school has been well kept up and instructed during the past year, and now numbers forty pupils. By a donation a few days since, a larger amount was given to the missionary than had been promised.

ROCHESTER.—REV. CHARLES WOODWARD,
January 1, 1866.

During the past year, a considerable amount has been raised within the parish for parochial objects, and mainly expended in completing the inside work of the

chapel, and in furnishing it. The small balance of debt upon the edifice has likewise been extinguished, so that this is now ready for consecration, which is appointed to take place this month. Funds, collected by the "Ladies' Parish Aid Society," are also in hand for breaking and fencing the church grounds, and other needed improvements.

Regular morning and evening Sunday services have been kept up, with uniformly good average attendance. The Sunday school continues prosperous; and its library, which is being enlarged somewhat from year to year, and furnished with books suitable not only for children but also for adults—yet children in their knowledge of Church history and principle—is silently doing much good. The parish has recently lost, by death and removal, several of its most useful members; yet, on the whole, is steadily though slowly gaining in numbers and strength.

ARKANSAS.

REV. OTIS HACKETT.

HELENA, ARKANSAS, January 1, 1866. Having been notified by you of my appointment to this mission, and signified my acceptance of the same, I made immediate arrangements for removal; and, leaving Arnprior, C. W., with my family, October 3d, reached Helena in safety on the 12th of the same month. The Sunday following, I held service in a private house, the dwelling of L. Cage, Esq., whose rooms, kindly offered for the occasion, were filled to overflowing. I have seldom—never, I may say—ministered to a more attentive and devout congregation. By long deprivation, they had learned to appreciate and doubly enjoy the services of the church.

On my arrival I found the church still occupied as a negro school-house. Application was at once made to the proper authorities for its restoration; and, after some weeks delay, it was made over to the vestry. It required some time to put it in order, but fortunately it had suffered comparatively little material injury, and now again affords the people a decent and comfortable place for the worship of Almighty God.

As yet I have been able to make myself but partially acquainted with my field of labor. I have been most warmly welcomed back, and there is a deep feeling of

gratitude among the people that they are enabled once more to enjoy the precious privileges of the church. From all I see and hear, I cannot but regard our prospects, notwithstanding the crippling reverses of the past, as most encouraging. Our congregations are large, and seriously attentive. Many from without—some who have been prominent in other congregations—are looking churchward, attending our services, and evidently thinking of making a home with us.

Helena is full of people, life and bustle, and *seeming* prosperity. Confidence is slowly reviving, and with it a disposition to build up the waste places, and to enter upon new enterprises.

My statistical report is necessarily very meagre. A Sunday school has been organized, but is as yet but the nucleus of what it promises to be. Upon the visit of our Bishop, whom we are daily expecting and anxiously looking for, a large number—large for this place—I trust will be prepared for confirmation.

IOWA.

REV. WALTER F. LLOYD reports as follows from Ottumwa, January 2d, 1865.

• REV. AND DEAR SIR:—In making my report to your Committee for the quarter just closed, I would first render to Almighty God my humble thanks for His mercies during the past year, and especially for my own restoration to health, and the ability to perform, without let or hindrance, once more the duties of my station in His Church.

I am happy to say that there has been no interruption in the Services in Saint Mary's Parish; for, through the favor of our good Bishop, I have had a supply in every instance of my own inability. Not a single Service has been omitted in this Parish. And now that I am so far restored to health, that I need no more assistance in the performance of my duties, I am anxiously looking forward to missionary work also, outside of the parish.

Twenty-five miles west of Ottumwa is Albia, the county seat of Monroe County, and, by God's help, I intend shortly to establish the Services of the Church there. I find there a nucleus of church people, and they are anxious to have the Church among them; they have the sects in full operation, but these do not satisfy; many are looking, and anxiously too, for the

Church as that better portion which God hath provided for His people to lead them home to him; and I trust soon to have the pleasure of reporting the establishment of the Church in Albia.

I am thankful that I can say, that the Church is progressing very favorable in St. Mary's. Our congregations are very good; our Sunday-school still increases each quarter. On Christmas night, one hundred and thirty-three children received presents from the Christmas-tree.

I have baptized two children and buried two since my last report; and seven communicants have been added, while one has removed from the parish to Western New York, and one to Nebraska City.

Our Church building has, of course, been stopped for the winter; but the Vestry will proceed with the work as soon as springs opens.

On Advent Sunday, our half-yearly offerings for Domestic Missions were made, which amounted to \$8.75. Your Missionary has very much to gladden his heart, and to encourage him in his work in this important station of the Church; and we all heartily trust that the time is not very far in the future when St. Mary's, Ottumwa, ever grateful for the favors and help she has received from your Committee, will be enabled, by God's blessing, thankfully to decline further assistance. May God in his goodness speed the day; we are not able to do so yet, but such is our earnest desire as soon as possible.

We much need more laborers in this part of the Church's field. Whole counties and flourishing towns lie west of us, on to the Missouri River, where the Church's voice has never yet been heard from the lips of Bishop, Priest, or Deacon. May God send forth more laborers, faithful men; to gather in His harvest.

DACOTAH.

REV. M. HOYT addresses the Secretary from YANKTON, Sept. 14th, 1865, as follows:—

REV. AND DEAR SIR: I returned to my field of labor in time to officiate on the first Sunday in August, since which time I have been constantly occupied in doing the appropriate work of my Mission. I have preached at Yankton six times, Sioux City three times, Vermillion and Elk Point each once.

I found the Parish in Sioux City very much depressed, it having been vacant

nearly two years. There are but six families remaining and about the same number of Communicants. The first Sunday I was there the Church was well filled; the second Sunday, in consequence of my not being able to get there but a short time before service, the congregation was not as large. I think the parish can be resuscitated and again become flourishing.

I held services at Vermillion and at Elk Point on week-day evenings; congregation about the same as on a Sunday. Should arrangements be made so that I take Sioux City as part of my field of labor, I shall preach at these two places twice in each month, on a weekday, giving the Sundays to Yankton and Sioux City. Sioux City ought not to be neglected; and, unless a missionary can at once be secured for it, in my opinion, it should be connected with my field till one can be obtained.

At Yankton we are making some progress. Two adults have been baptized; one has been admitted to the Communion and three have moved into the place. We now number—families, 5; communicants, 9.

There are some five or six families more who will, I hope, soon identify themselves with us. The foundation of our Church is completed; the lumber is being sawed, but, in consequence of every carpenter in the place having so much to do, we have not yet been able to let the contract for building. We are now in communication with workmen from other places, and I am in hopes the contract will be let next week. On the whole, I have reason to thank God and take courage.

Perhaps I ought to state that we have this present season abundant crops; that the territory is gradually filling up, notwithstanding our Indian difficulties. Should the commissioners appointed to treat with the Indians, succeed in making peace, I know of nothing to prevent the growth of the territory. We will know in a few days the result.

INDIANA.

WARSAW.—REV. ABRAHAM REEVES, *Missionary*, January 1, 1866.

In making this my Annual Report, of the missionary work confided to my charge, I wish first to acknowledge the goodness of God to us as a Church, and in crowning us with goodness and mercy continually. The community are taking much more in-

terest in the Church than formerly, and especially in Columbia, where one of our ministers had never officiated until I was there one year ago. Now we have the largest congregation in the town. In this place (Warsaw) we labor under very serious difficulties. Methodism runs away with the minds of the people; they are building the largest house of worship in Northern Indiana; and they use every influence they can to keep us down. Again, the Presbyterians have a good building; also the Baptists; while we occupy the school-house. We need a Church, and a Church we must have. Our town is improving very fast, and bids fair to become the largest in Northern Indiana except Fort Wayne.

Enclosed with this you will receive my report of missionary work from the time I received my appointment until this date. I have received the following missionary contributions: From St. Andrew's, Warsaw, \$3.33; from Columbia City, \$4.25; Total, \$7.58.

KENTUCKY.

MAYSVILLE, &C.

REV. F. M. GREGG writes as follows, under date of Jan. 2d, 1866:—

REV. J. DIXON CARDER, D.D., DEAR BRO.:—Inclosed please find my report for the year 1865. The war being over, I have reason to think we shall now gain strength much more rapidly. During the past year we have accomplished a great deal. On Sunday last, I announced to my congregation the liquidation of our debt, contracted by erecting school building. Within the past three months, I have raised on subscription over \$900. This gives us great relief, and we are now about ready for our parsonage enterprise, for which we have a subscription of \$600 from friends in Louisville, and the same friends gave us \$538 toward the liquidation of our school building debt. We thank God and take courage. With the parsonage, which will cost \$2,500 or \$3,000, this parish will be permanently self-supporting.

I visit Augusta, twenty miles below, twice a month, and hold week day services. Through a friend in Philadelphia, Miss S—, we received a donation of Prayer Books for Augusta. The prospects for the Church there are good, and I intend to visit them as frequently as possible. We have a flourishing Sunday-school in Aber-

deen, just opposite Maysville, which I superintend Sunday afternoon. For Aberdeen we received a donation of Prayer Books from the Bishop White Prayer Book Society. This is a promising field; but it must remain under the direction of the Church in Maysville.

I expect to visit Flemingsburg to-day or to-morrow. I think we shall resume our work there very soon. This is a large field, and in a year or two I hope we shall have another missionary in it.

TENNESSEE.

The REV. J. A. WHELOCK, *Grace Church, Memphis*, under date of November 17th, writes:—

Our prospects are very much improved again since my last. Cold weather has brought our people home again, and both Sunday school and congregations are as good as last winter. Our good Bishop Quintard confirmed 21 on the 3d of this month. The vestry have determined to make some much needed changes and repairs upon the building. Seats have been rented to those who are able to pay; and, with the assistance of kind friends out of the parish, we have raised over two thousand dollars towards paying off our church debt.

Baptisms, adults, 6; infants, 7; total, 13. Confirmations, 21; Burials, 8; Marriages, 3.

LOUISIANA.

REV. L. Y. JESSUP promises us a further letter shortly. In the mean time reports the following missionary work from October 1st, 1865, to January 1st, 1866.

Jefferson City Station, Emmanuel Ch. P. O. address, New Orleans.

This being the first report since entering on this work as a missionary of the Domestic Committee, of course it cannot meet all the requirements of the formula for reports. Hereafter it will be, I hope, more satisfactory.

Baptisms: Infants, 16; adults, 17. Communicants, 17. Sunday-school teachers, 6; scholars, 47. Holy Communion, monthly. Burials, 2. Station first aided Oct., 1865. Population, 7,000. Number of families, 25. First collection, \$12.50.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from December 11 to January 11, inclusive:—

Maine.

Augusta—St. M ^{rs} .s, for Southern clergy.....	\$31 00
Brunswick—St. Paul's,.....	8 60
Calais—St. Anne's, for Southern clergy.....	1 60
Eastport—E. W. French, Christmas offering.....	5 00
Gardner—Christ Church, Southern clergy.....	18 78
" Domestic Mission.....	51 41
Leviston.....	10 00
Wiscasset—St. Phillips,.....	16 1 3
	\$142 52

New Hampshire.

Charlestown—St. Luke's, Advent collection,.....	30 00	
Claremont—Trinity, Christmas offering,	43 30	
Concord—St. Paul's school, Advent collection,....	25 00	
Dover—St. Thomas',	20 54	118 84

Vermont.

<i>Bennington</i> —St. Peter's, thank offering for a re-			
united Church, for Southern clergy,	6	00	
<i>Burlington</i> —Rev. T. A. Hopkins, an. subscription,	25	00	
<i>Middlebury</i> —St. Stephen's,	16	07	
" " for Southern clergy, ..	17	16	
<i>Rutland</i> —Trinity,	11	88	
<i>St. Albans</i> —St. Luke's,	50	00	126 11

Massachusetts.

Boston—St. Stephen's	20 00
Brookline—St. Paul's, for Southern clergy	95 00
Jambridge—Christ Church, "in memoriam" off.	200 00
Dorchester—St. Mary's' Advent collection	226 20
Great Barrington—St. James', collection	42 00
Middlebury—St. John's	8 00
New Bedford—Rev. George Sumner, thank offering,	10 00
" "—Grace or Sophia church	35 00
Quincy—Christ Church, for Southern clergy	5 00
Roxbury—St. James', Advent collection	159 13
Springfield—Christ Church, for Trinity Church, Plattville, Wisconsin, \$10.	47 31
Taunton—Mrs. S. L. Crocker	100 00
" "—St. Thomas'	28 43
Van Deusenville—Trinity	10 00
Worcester—All Saints, for Kansas	10 00
" "—Minnesota	10 00
" "—Southern clergy	16 00
Total	1018 07

Rhode Island.

Jamestown—St. Matthew's,	2	00
Newport—Emmanuel, for Church South half,	34	15
" Trinity S.,	21	95
" Several children's Christmas offering, ..	20	00
Providence—St. John's, Advent collection,	105	22
South Scituate—Trinity S., half,	5	00
	188	32

Connecticut.

Birmingham—Charles A. Stirling, half.....	50 00
Bridgeport—St. John's, "M." half.....	5 00
East Haddam—St. Stephen's.....	17 00
Fair Haven—St. James', Advent collection.....	27 20
Guilford—Christ Church, for Southern clergy.....	5 00
Harford—Christ Ch., S. E. M., and.....	15 00
" " "A member".....	100 00
" " St. John's, Advent collection.....	223 60
" " St. Paul's.....	5 00
" " Trinity.....	16 20
" " Trinity College, for Valparaiso, \$5; Rev. Bp. Bishop Clarkson, \$5; Rev. H. Hermann, Omaha, \$10.....	20 00
Huntington—St. Paul's, Advent collection.....	3 00
Lithfield—St. Michael's.....	25 00
Mariadale—St. Andrew's, for Southern clergy.....	27 63
Meriden—St. Andrew's.....	54 00
Middleton—St. Luke's Chapel, B. D.....	16 00
" " Holy Trinity, (of which \$20 special for Valparaiso, Ind.).....	58 00
Monroe—St. Peter's.....	5 00
New Canaan—St. Mark's, Bp. Talbot's mission.....	7 00
New Haven—Trinity.....	10 00
New Milford—St. John's, Southern clergy.....	30 00
North Haven—St. John's, Advent collection.....	8 25
Norwalk—St. Paul's, Advent offering.....	50 00
Plymouth—St. Peter's.....	14 40
Seymour—Trinity, Southern clergy.....	14 00
Stamford—St. John's.....	287 70
Stratford—Mariet Church, missions South.....	6 60
Wallingford—St. Paul's.....	27 00
Washington—St. John's, Southern clergy.....	19 00
Waterbury—St. John's.....\$165	
" " for Browell Hall, Omaha.....	350 54
" " "Bible" of S.S., for Fairbury.....	770 00
Westport—Christ Church.....	15 20

New York.

Amsterdam—St. Ann's,.....	3 33
Brookhaven—Caroline,.....	6 53
Brook Grove—Mrs. C. P. Brooks, for first mission- ary to Utah,.....	2 00
Brooklyn—St. Peter's, for Kansas Episcopate en- dowment,.....	100 00
Canton—Grace, Southern clergy,.....	13 50
Charlton—St. Paul's, Mrs. A. S. Dows, (of which \$10 for Southern clergy),.....	15 00
Ellenwell—Rev. J. R. Kenny, for the South,.....	3 00
Fort Edwards—St. James,.....	5 00
Haverstraw—Trinity, for Southern clergy,.....	8 00
Kingston—St. John's, \$22 67; \$10,.....	32 67
Lithgow—St. Peter's, for the South,.....	6 00
Morris—Zion, Christmas collection,.....	22 45
Newburgh—St. Paul's, D. M., \$19 51; Southern clergy, \$15,.....	34 51
New York—Calvary,.....	720 00
"—St. George's Chapel,.....	20 00
"—F. T. B.,.....	5 00
"—Grace, collection, \$950; S. L. R., \$100; F., \$100; "A Lady," \$200; Anony- mous, \$200; "A Lady," \$100; "F.," \$200,.....	1350 00
"—St. Michael's,.....	5 78
"—St. Peter's, Thanksgiving collection, for Southern clergy, \$74 30; do., \$5, Domestic Mission, \$1 and \$5,.....	85 30
"—Transfiguration, quarterly payment missionary aid,.....	100 00
"—Zion, Domestic Mission, \$509 22; South- ern clergy, \$38 50,.....	547 72
Philips town—St. Philip's in the Highlands, for Southern clergy,.....	31 59
Poughkeepsie—Holy Comfort, Advent collection,.....	53 00
"—Christ Church, Advent collection,.....	156 18
Rensselaerville—Trinity,.....	4 12
Sandy Hill—Zion,.....	6 16
Scarsdale—St. James the Less,.....	11 50
Smers—St. Luke's,.....	10 00
Troy—Christ, a lady, for the South,.....	3 00
Walden—St. Andrew's,.....	6 00
West Point—Mrs. M. M.,.....	20 00
White Plains—Grace, Southern clergy,.....	34 30
Yonkers—St. John's, \$215 50 and \$500,.....	716 50 4648 93

Western New York.

<i>Geneva</i> —Mrs. C. W. Camman, for Arkansas,.....	5	00	
<i>Lockport</i> —Christ Church,.....	8	20	
<i>Oswego</i> —St. Paul's,.....	10	30	23 50

New Jersey.

<i>Belville</i> —Christ Church,	36 75
" J. W. H., for the South,	20 00
<i>Jersey City</i> —Grace, Soldier of the Cross,	5 00
<i>Mount Clair</i> —St. Luke's,	9 12
<i>Newark</i> —Grace,	69 71
<i>Orange</i> —St. Mark's, Southern clergy,	50 00
<i>Patterson</i> —St. Paul's,	45 90
<i>Princeton</i> —Trinity, Advent collection,	16 64
<i>Plainfield</i> —Grace, Advent collection,	12 91
	266 03

Pennsylvania.

<i>Blomesburgh—St. Paul's,</i>	13	50
<i>Carbondale—Trinity,</i>	50	00
<i>Carlisle—St. John's,</i>	14	00
<i>Doumington—St. James', Southern clergy,</i>	8	25
<i>March Chumk—St. Mark's,</i>	18	00
<i>Montrose—St. Paul's, Advent collection,</i>	25	00
<i>Muncy—St. James', Advent offering,</i>	67	21
<i>Oxford Parish, Philadelphia—Trinity, a few members, for Alexander Fullerton, Southern clergy,</i>	97	00
<i>Philadelphia—Rev. Alexander Fullerton, for Southern clergy,</i>	6	50
<i>" St. Andrews, Southern clergy,</i>	66	26
<i>" St. John's, N. L., Advent collection,</i>	10	00
<i>" St. Peter's,</i>	1119	14
<i>Pittston—St. James',</i>	8	00
<i>Pottsville—Christmas offering in memory of papa from his children,</i>	10	00
<i>Sunbury—W. Matthews,</i>	4	00
<i>White Marsh—St. Thomas', Southern clergy,</i>	10	00
<i>" Advent collection,</i>	21	00
<i>Wilkesbarre—St. Stephen's,</i>	20	00
<i>York—St. John's, Advent collection,</i>	34	78 1592 64

Pittsburgh.

Washington—Trinity.....	28 00	28 00
-------------------------	-------	-------

Delaware.

Laurel—St. Philip's,.....	2 00	
L. O. Hundred—St. Mark's,.....	51 25	
Wilmington—St. Andrew's, for Southern clergy,...	25 00	
Trinity,.....	25 00	
Newcastle—Emmanuel,.....	27 73	
Seaford—St. Luke's,.....	1 50	107 98

Virginia.

Fortress Monroe—Centurion, Thanksgiving Day collection, for Southern clergy,.....	36 70	36 70
---	-------	-------

Maryland.

Alleghany County, Mount Savage—St. George, Thanksgiving day, through the Bishop,.....	17 00	
Annapolis—St. Anne's, Thanksgiving offering, for Southern clergy,.....	58 52	
" Anonymous,.....	5 00	
Baltimore—Church Home, a Daughter of the Ch., Cranmer Chapel, for Southern clergy,.....	9 51	
" St. James', African,.....	7 35	
" Memorial,.....	100 00	
" Mission Church, through the Bishop, for Southern clergy,.....	8 75	
" St. Paul's, part of collection, for Southern clergy,.....	95 54	
" St. Peter's,.....	120 81	
Berlin—Worcester Parish, \$4 75; do., \$28 25,.....	33 00	
Bladensburg—St. Matthew's, for Southern clergy,.....	50 00	
Cecil County—Linwood, Mrs. R. S. Evans,.....	5 00	
Charles County—Naujemoy, Rev. R. Prout, half,.....	50 00	
Cumberland—Emmanuel, Thanksgiving Day coll., for Southern clergy,.....	47 25	
Frederick—All Saints, \$50 57; Southern clergy, \$70,.....	120 57	
Hagerstown—St. John's, \$18 45; " \$49 30,.....	67 75	
Havre de Grace—Southern clergy,.....	20 00	
Kent County—Chester Parish, Southern clergy,.....	41 00	
Montgomery County, Mechanicsville—St. John's, Southern clergy,.....	33 40	
" Rockville—Christ, Southern clergy,.....	8 10	
Petersville—St. Mark's, Southern clergy,.....	50 00	
Washington, D. C.—Epiphany, Thanksgiving collection, for Southern clergy,.....	206 33	
" St. John's,.....	112 50	
Washington County, Lapping's Cross Roads—St. Mark's, Southern clergy,.....	23 10	
Westminster—Ascension,.....	6 50	1294 98

Louisiana.

Jefferson City—Emmanuel,.....	12 50	12 50
-------------------------------	-------	-------

Tennessee.

Memphis—Grace,.....	7 25	7 25
---------------------	------	------

Kentucky.

Versailles—St. John's,.....	23 00	23 00
-----------------------------	-------	-------

Ohio.

Ashtabula—For missions in South,.....	13 50	
Cuyahoga Falls—St. John's,.....	16 50	
Mawee City—St. Paul's, Advent collection,.....	2 50	
Mount Vernon—St. Paul's, Advent collection,.....	18 60	
Portsmouth—All Saints, missions South,.....	30 00	81 10

Indiana.

Columbia City,.....	4 25	
Crawfordsville—St. John's, Advent collection,.....	10 00	
Goshen—St. James',.....	3 50	
Lafayette—St. John's,.....	15 00	
Ligonier,.....	2 00	
Lima—St. Mark's,.....	10 00	
Mishawaka—St. Paul's,.....	2 00	
Vincennes—St. James',.....	6 80	
Warsaw—St. Andrew's,.....	3 33	56 88

Illinois.

Algonquin—St. John's, Advent collection,.....	1 90	
Bement—Atonement,.....	2 40	
Chicago—St. Paul's, Advent collection,.....	64 28	
" St. Stephen's,.....	8 10	
" St. James', special, for Bp. Clarkson,.....	407 15	
Decatur—St. John's, (Southern clergy, \$4 25),.....	17 75	
Frement—Christ Church, Southern clergy,.....	6 85	
Grleua—" A Lady",.....	5 00	
Kankakee—St. Paul's,.....	10 00	
Kewanee—St. John's,.....	5 00	
Lewistown—St. James',.....	3 00	
Pekin—St. Paul's, Southern clergy,.....	8 05	
Waukegan—Christ Church, Bishop Clarkson,.....	21 68	556 24

Michigan.

Ann Arbor—St. Andrew's, Southern clergy,.....	50 71	
Corunna—St. Paul's,.....	4 00	
Detroit—Christ Church,.....	110 48	
Deer—St. James',.....	5 00	
Pontonville,.....	5 00	
Hillsdale—St. Peter's,.....	4 30	
Holly,.....	1 00	
Marshall—Trinity,.....	31 75	
Owosso—Christ Church,.....	6 00	218 24

Wisconsin.

Columbus—St. Paul's,.....	2 90	
Fond du Lac—St. Paul's,.....	50 00	
Geneva—Holy Communion,.....	3 85	
Milwaukee—St. John's,.....	18 63	
Onida—Indian Mission,.....	2 38	
Ripon—Grace, additional, Southern clergy,.....	10 00	
Sheboygan—Grace,.....	11 74	
" Falls—St. Peter's mission,.....	3 42	
Stevens Point,.....	5 75	
Superior—Redeemer, Southern clergy,.....	30 00	
Wausau—St. Mark's, Advent collection,.....	4 00	
" Danish Mission,.....	3 00	146 07

Minnesota.

Farribault—Good Shepherd, Advent offering, So. clergy,.....	45 00	
Minneapolis—Gethsemane, for Southern clergy,.....	20 00	
Rochester—Calvary,.....	5 81	
St. Cloud—St. John's Chapel,.....	5 90	
St. Paul—St. Paul's, Thanksgiving,.....	67 00	143 71

Iowa.

Dubuque,.....	17 65	
Fairfield—St. Peter's,.....	6 25	
Igona—Grace,.....	13 00	
Ottumwa,.....	8 75	45 65

Missouri.

St. Louis—St. John's, (\$75 special,) for Southern clergy,.....	136 55	
" Christ, Thanksgiving day, part of collection, for Southern clergy,.....	124 05	260 60

Miscellaneous.

Legacies—Pennsylvania, Philadelphia—Estate of Miss C. M. Moore, through John Welsh, Esq., half,.....	655 95	655 95
Interest on Trust Funds,.....	402 50	
Connecticut, New Haven—On bequest of Mrs. Lucy Nichols, by John Beach, Esq.,.....	32 00	434 50
Total from December 11 to January 10 inclusive,.....	14259 70	
Amount previously acknowledged,.....	14721 72	
Total since October 1st, 1835,.....	\$28,993 43	

Errata for January Acknowledgments.—For New York—Grace, read: Nyack, Grace, \$5. For Pennsylvania, Philadelphia—St. John, S. S., Free, read: Free Church of St. John, \$8 50.

FOREIGN MISSIONS

OF

The Protestant Episcopal Church.

FEBRUARY, 1866.

FULL DESCRIPTION OF OUR AFRICAN FIELD.

THE Rev. Dr. Grundeman, of Frankfort on the Oder, Prussia, is giving the labor of five years to the preparation of a General Missionary Atlas. In the early part of last year he sent, through the Secretaries of the various Missionary Societies, copies of a circular letter to all foreign missionaries, soliciting answers to certain geographical, historical, ethnological and missionary questions propounded therein. In reply, Bishop Payne sends to us, for transmission to Dr. Grundeman, a paper of great and permanent value on that portion of Western Africa occupied by our mission. In this communication the Bishop gives the names and localities of the principal towns, rivers, mountains and native tribes; furnishes much interesting information concerning the languages, form of government, and religion of these tribes, and concludes by giving the statistics of all our Mission Stations. Before sending the article to Dr. Grundeman, we decided to put it in type, that it might be laid before the readers of the *Spirit of Missions*. The first half of it is herewith presented:

PRINCIPAL STATIONS AND TOWNS.

In this mission, two stations may be called central or principal, namely: Cape Palmas, and Cavalla ten miles to the east, both being on the coast. These stations are in the town of Harper, Maryland County, Republic of Liberia. Monrovia, two hundred and fifty miles north-west of Cape Palmas, is the Capital town of the Republic.

The other towns and settlements of Liberia, extending along three hundred miles of coast, and a short distance interior, beginning on the north-west boundary, are as follows: 1st. Robertsport, at Cape Mount. 2d. Monrovia, forty miles S. E., in Mesurado County, and situated on the south side of Mesurado river, and a hill or cape of the same name. 3d. The St. Paul's river settlements, extending from the mouth of the St. Paul's, five miles above Monrovia, to twenty-five miles above, to the falls of the river. 4th. Careysburg, ten miles from the falls of the St. Paul's in an easterly direction. 5th. Marshall, at the mouth of the Junk river, forty miles south-east of Cape Mesurado. 6th. Edina and Buchanan, in Bassa County, about thirty miles

south-east of Junk. They are on the north and south sides of the St. John's river, near its mouth. 7th. Bexley, an agricultural district, extends from the mouth of the St. John's, twelve miles above, chiefly on its northern bank. 8th. Greenville, Sinoe County, eighty miles south-east of Bassa. 9th. An agricultural district under the names of Farmersville and Lexington, extends twelve miles up the Sinoe River, near the mouth of which Greenville is situated. 10th. Harper, Maryland County, about Cape Palmas, ninety miles south-east of Sinoe. 11th. An agricultural district extending from Harper four miles in the country. 12th. Hoffman station, a Christian village, under the pastoral care of the missionary at Cape Palmas, one mile from Harper. The aggregate population of Liberia, (excluding the natives), is about fifteen thousand. Monrovia, the principal town, has a population of about one thousand five hundred. The native population of Liberia is about one million.

PRINCIPAL MOUNTAINS.

Cape Mount, the first place named above, rises almost out of the sea to the height of one thousand five hundred feet. From Cape Mount to Cape Palmas, (three hundred miles), the direction of the sea coast is north-east. But a chain or rather chains of mountains and hills trend off from Cape Mount to Bassa, a distance of one hundred miles; they are visible in many places, and spurs approach the coast at distances varying from twelve to thirty miles. From Bassa to Palmas there are one or two visible in fair weather. About half way between these places, north of the Kroo country, at the distance of a hundred miles, is Mt. Gedeye, (Caffa of Ptolmey), abounding with the best iron, and having its peak so high and cold that the natives dare not ascend to it. When we find this range of hills or mountains at our most interior station on the upper Cavalla river, (emptying into the sea just below Cape Palmas), it is seventy miles from the coast. It is here exceedingly beautiful, hill peeping over and between hills, and mountains beyond mountains west, north, and east, as far as the eye can reach. Between two of the most elevated of these, probably one thousand five hundred or two thousand feet high, the Cavalla passes over falls fifteen feet high from more elevated regions towards the sea.

PRINCIPAL RIVERS.

At Cape Mount there is a small river navigable only for boats and canoes some fifteen miles interior.

Five miles above Monrovia the St. Paul's empties into the ocean. This is navigable for small sailing vessels twenty-five miles in a north-easterly direction. It comes down a considerable body of water from one hundred and fifty miles interior.

The Mesurado river, navigable for canoes and boats fifteen miles, finds its outlet to the ocean on the north side of Cape Mesurado. It is connected with the St. Paul's by Stockton Creek, from a point near its mouth to one on the St. Paul's five miles from the sea.

At Marshall, forty miles below Monrovia, is the Junk river, navigable for boats and canoes only ten or twelve miles.

At Bassa, forty miles below Marshall, three rivers unite and empty into the sea together. One of these, the Mecklin, is a rapid stream, and rushes down from the mountains in a direction north by west, being navigable for canoes by a most circuitous course thirty-five miles. The Benson flows sluggishly from the east through low grounds and mangrove trees in which it disappears at the distance of twelve to fifteen miles. The St. John's, by far the largest of the three, is navigable for small sailing vessels or steamers twelve miles. At this distance are the first falls, near the base of the St. John's mountain, one thousand five hundred feet high. Beyond this the river comes from a distance of a hundred or a hundred and fifty miles interior. Twenty miles below Bassa is the river Sesters. I do not know how far this is navigable for boats or canoes, probably about ten miles. The Sinoe River empties into the sea south of the settlement of the same name. It is navigable fifteen miles for boats or small sailing crafts. At Garroway, fifteen miles, and Fishtown, ten miles above Cape Palmas, are small rivers of about the same importance, and another at Cape Palmas (Hoffman), emptying into the sea north of the Cape.

The Cavalla river, fifteen miles east of Cape Palmas, is the most important river on this part of the coast. Its general direction from the falls to the sea, a distance of eighty miles, by the windings of the river, is south. It is navigable to the falls for boats or small steamers. Beyond this point it comes from a great distance interior.

There are no roads in the region of country in which our Mission Stations are located, except native paths. These, of course, connect all towns and villages in the country.

NAMES AND LOCALITIES OF THE NATIVE TRIBES.

(a.) At Cape Mount is the Vye tribe. This people have reduced their language to writing in characters of their own invention. This language is the medium of written communication amongst them. Many of them are Mahomedans. Their population may be five or six thousand. They are, however, closely connected by language and religion with the powerful and populous community known as Mandingoes. Their boundary extends from a point six or eight miles above, to another twenty miles below Cape Mount. I know little of the past history of this people except that they have always, until their territory became a part of Liberia extensively engaged in the slave trade. Their present political and social condition is quite equal to that of the Mandingoes, and much in advance of the pagan tribes north and east of them.

(b.) About Monrovia are remnants of the Kwia, Gola and Pessa tribes. The slave trade had much reduced them before the Liberian settlements were made, and collisions with these have tended still more to shatter them. The Golas, however, are still numerous, extending from the neighborhood of Millsburg on the St. Paul's far towards Timbuctoo. And the Pessas, though preyed upon remorselessly by their more powerful neighbors just named, extend a hundred or more miles to the eastward, touching the Bassa tribe on the north.

(c.) The Bassa people inhabit the coast between Junk river and the river Sesters, and

extend twenty or thirty miles interior. It was here that the German Missionaries (of Basle), made an effort to establish a mission, before the colony was planted, but were compelled to abandon it.

(d.) With the proper names of the tribes between the Bassa and Sinoe, I am not acquainted.

(e.) Above and below Sinoe, for a distance of thirty-five miles along the coast, are different divisions of the Krao or Kru people. They were the first native Africans in this region to go to sea; and their name corrupted and modified into Kroo, Croo, Crew-man, has been subsequently extended to all persons serving on board of vessels along two hundred miles of coast, and belonging to a score of tribes. But the Kroo, whose principal towns are Settra Kroo, Little Kroo, Nana Kroo, fifteen to thirty miles below Sinoe, are the most intelligent people in this region of country. They lay off their towns at right angles, and place each principal street under a Chief or Headman. They have long since ceased to work on board of ships, and are occupied chiefly in trade on their own account or as the agents of foreigners.

(f.) The tribes between the Kroo people and the Cavalla river, a distance of seventy miles, are Kabo, Yedabo, Bwidabo, Sedewe, Wedabo, Wiabo and Grebo. Of these, the most important are the Sedewe, put down on the common charts as Grand Sesters. The principal town here is the largest on the Grain Coast, having a population of about twelve thousand. It was known to the earliest European navigators as "The Kingdom of Malagetta," and carried on a large traffic in a spice known as "Malagetta Pepper."

(g.) The numerous divisions, marked on either side of the Cavalla river to the falls, more accurate information shows, may be reduced to the following: Nyambo, Bro, Gerebo, Webo, Tebo, Babo and Plabo.

THE RELATION OF THE LANGUAGES OF THE TRIBES.

(a.) The Vye language, about Cape Mount, is related to that of the Mandingoes and other tribes to the windward.

(b.) The Kwia, Gola, Pessa and Bassa languages are very similar, as are probably the dialects of the remaining communities between Bassa and Sinoe.

(c.) The languages from Krabo to Grebo are again very much alike, so much so that the Kroo language is easily understood by all the people between them and the Cavalla river. This group of people seem to have come down from the interior at a different time and place from those enumerated under *g* above.

(d.) Below and up the Cavalla to the falls, the languages all belong to the same family, and are again very much like those of the Bassa and kindred dialects above, showing that these two divisions have come from some common point interior, while the Kroo and their relatives have emigrated from the east, and occupied the coast between these kindred though now widely separated sections.

NATIVE POPULATION.

I will not attempt to give the population of each tribe, but an approximation to the aggregate. The divisions enumerated above under *g*, lying along thirty

miles of coast and seventy miles interior, have a population of one hundred thousand. Taking this as the basis of calculation for three hundred miles of coast, and the same distance (seventy miles) interior, we shall have ten times the above population, or one million of people.

FORM OF GOVERNMENT.

In all these tribes there is, with a feeble hereditary element, the most rampant democracy. The tribes, and towns composing them, are divided into families, grouped around a patriarch or chief. This chief, usually the oldest and most influential man in the family, keeps the general funds, from which he pays all fines imposed, and supplies wives to the young men. The old men or patriarchs form a sort of advisory court, which proposes all measures of importance affecting the interests of the community. Besides these patriarchs, there is an hereditary Woraba, (town father), Bodia (high priest), Tibawa, chairman of the free citizens in peace, and an important officer in war, and Yibadia, the leader of the military in war. These officers, except the Tibawa, belong to the council of patriarchs. But the Sedibo, or body of free citizens, composed of all men who have paid the sum of about ten dollars into the treasury, are really the ruling power. They meet together in a body, discuss and decide all matters of litigation and whatever affects the interest of the community; and the patriarchs, and no other, venture much to oppose the popular will, when clearly expressed. The government is almost an unmitigated democracy; swayed by the impulses of malice, revenge, or covetousness according to circumstances; under such conditions, it were superfluous to add, there is little security for life and still less for the accumulation or preservation of property. It were useless to name kings or princes where they must be enumerated by scores and hundreds.

ORIGINAL RELIGION OF THE TRIBES.

The religion of all these tribes is substantially the same, and I would add, very much like that of the heathen in all ages. In its essential features it is the worship of ancestors or deceased relatives. In this respect injustice is done to the African when they are represented as worshippers of the devil. Their kwi, or objects of worship, just as amongst the Greeks, Romans, and Chinese, are the spirits of the dead, occupying the same relative position in the spirit world as when living. Thus, the spirit of the successful trader is worshiped as the trade-ku (or demon); that of the warrior as the war-ku, etc. Again, their *deyâ-bo* or demon men are the priests or false prophets of the pagan of all ages. The theory about them is that they are possessed by demons, and under the inspiration of these demons make responses to those who consult them. The greegreees, fetishes or charms of wood, stone, iron, etc., worn or used by the people, derive their efficacy from the sacred character of the deya who prepares them.

In the office of the Bodia or high priest among the Gebros and neighboring tribes, there are many traces of the Jewish high priesthood. Thus, he is set apart to his office by anointing and sacrifice; he continues in his anointing three days; the blood

of the sacrifice is put upon his ears and upon the posts of his house, and the idols in it. His house is called Takai, the anointed house. In it is kept burning a perpetual fire. He may not weep, may not touch a dead body; when a death occurs, he may not eat in town until the deceased is buried. On going to his farm he may not drink water except in the public highway. Before he dies, the ring of office worn upon his ankle must be transferred to another member of his family, so that there must be a living succession. If he dies by gidu, the test of witchcraft, he must be buried under a stream of running water, as if to wash away his pollution. When he dies a natural death, he is buried in a sacred island in the sea.

I do not discover any clear notion of sacrifice for sins amongst the people of this region. Their offerings are all made as food to the departed; and the occasion of making the offerings is when there is some distress, and the people are told by their deyabo or oracles that the kwi are angry on account of some misconduct of the people, or on account of not being fed, and require food in order to appease them.

The popular ideas on the condition of the departed are very vague and contradictory. Theoretically they hold, as has been stated, that the departed occupy the same rank in the other world which they have occupied in this. This leads to giving the deceased as expensive a funeral as possible, with the view of securing his honorable admission into the society of the spirit world. And subsequently, offerings are made at the grave of the deceased for a longer or shorter time, according to his standing in society. According to accounts given by the old, every one after his death has to pass a place called Meruke, where he must narrate the events of his life before going on to his ultimate destination. If he has not an honorable burial, he may be long detained in the marshes on this side of Meruke, and possibly never get beyond.

But in remarkable inconsistency with all this, they hold that the spirits of the departed reappear in the bodies of new-born infants. And when a child is born, it is taken or else the father resorts to a heathen priest to learn what person has reappeared on the earth, and the deya names the child accordingly. Sometimes the same person makes his appearance in three or four different infants about the same time, all of whom receive his name, and become his representatives; or, rather, they are all the spirit of the one deceased man. This absurdity, however, seems to be gradually passing away, and those who go to the place of departed spirits, are expected to remain there.

OUTLINES OF THE DIVINE REVELATION.

In the system of religion amongst the pagan Africans of the Grain Coast, as stated by the more intelligent classes, there are the distinct outlines of the Divine revelation. According to this, God once lived amongst men. They were then perfectly happy. There was no sin, no suffering, no death. After a time, however, *Nyesoa* (God: *Nye*, man; *soa*, abiding, very like *Jehovah*) let fall *we*—witchcraft, poison, the cause of all disease and death. A woman got possession of it. Very soon there was a death. Men went to enquire of *Nyesoa* the cause of this strange thing. They were informed that a woman had got

possession of *we*, and that she had caused the death. They were then directed to a test by which guilt in this or similar cases might be detected. This was *gidu*: the tree known as *sassa wood* (red wood), used nearly all over Africa as a test of witchcraft. An infusion of the bark of this tree was given to the woman, and she died; thus manifesting her guilt. But before doing so, she managed to convey this mysterious *we* to her children. Sin, sickness and death now prevailed. Men soon became so wicked that Nyesoa said he could no longer live amongst them. He would, however, always feel an interest in their affairs, and would leave a class of men through whom they could communicate with him. These are the *deyâ-bo* or demon-men, who, as stated above, are supposed to utter responses under the influence of possessing demons.

I have thus given the outlines of the religion of the pagan Africans of the Grain Coast. Among the *Vyes*, about Cape Mount, and east and north of them, Mahometanism prevails.

PAST HISTORY. PRESENT POLITICAL AND SOCIAL CONDITION.

The numerous tribes of this region, excepting the *Vyes*, belong to one great family, as is proved by similarity of appearance, language and customs. Their emigration from the north or interior is a matter of fresh tradition, the people generally being able to relate where each family to which they belong first came to the coast. This fact in connection with their freedom from the customs and doctrines of the Mahomedans, would seem to indicate that at no remote period they have been driven by that persecuting and conquering community south of the mountain chain which seems to separate them from the superior races of the interior. In proof of the comparatively recent settlement of the Greboes in this region, they relate that when they first landed at Cape Palmas they found a foreign house (*kobokai*) there. It was no doubt a Portuguese or Dutch slave factory. The political condition of these tribes, as respects Government has been stated. It may be added, that elsewhere they are subdivided in tribes not averaging twenty-five thousand, and these again are broken up into corporations or towns, to a great extent independent of and involved in constant quarrels and wars with each other. These wars indeed are not very destructive, the loss of twenty or thirty in a battle being considered an extraordinary disaster: still their effect is to produce distrust, isolation, stagnation of trade, insecurity of life and property, tending to prevent the accumulation of property and the comforts of life.

Their comforts in the view of Christian civilization are meagre enough. The great object of life seems to be to obtain as many wives (*nyeno*; women) as possible. For one of these are given bullocks and other things to the amount of twenty dollars, at native valuation. For each of these wives a hut is built of circular form and conical roof, varying from six to thirty feet in diameter. The roof is of thatch, the sides of boards, and the floor of earth. The dark attic in the roof is the storeroom, everything in it being kept dry by the fire below. Around the inner sides of the house are suspended wash bowls, mugs, pitchers (articles of traffic), and wooden bowls. Beneath these are arranged the boxes or chests containing cloths or clothes worn, with

beads, brass rings, and everything known as money or ornaments. Somewhere near the centre of the hut the fire is kindled, and the cooking done. The pyro-lignius acid deposited from the smoke gives to the timber supporting the roof the appearance of polished ebony. Low chairs of native manufacture, short pieces of wood, flat on the lower side, and more generally mats are used for sitting and sleeping.

The universal belief in witchcraft, and that death in every case is caused by this influence, makes life fearful and death horrible; for every one is more or less apprehensive of injury, since every offence is avenged in some way; and wherever a death occurs, some one is believed to have caused it, and must be sought out and punished. Yet these Africans are outwardly a light-hearted people, and when they have finished their farming operations, which occupy usually about six months, and house building, which takes two more, most of the remainder of their time is passed in dancing. In common intercourse, too, they are polite, and much given to flattery. Every man has a complimentary title or name, and sometimes several, by which he is ordinarily addressed. But all this, alas! may co-exist with dislike, habitual malice, and determined purpose of revenge. And both individually and as communities they seem capable of adjourning difficulties to a favorable time for settlement. Yet they are not much given to single combats, and an open murder scarcely ever occurs. But as the principle of revenge undoubtedly prevails, this can only be accounted for by the prevalence of the belief in, and the practice of witchcraft, and the best means of accomplishing their objects.

AFRICA.

BISHOP PAYNE'S MONTHLY RECORD.

In his record for October, Bishop Payne mentions the restoration to good health of Mrs. Payne; the death of Rev. Mr. Duerr's eldest child; the illness of Mrs. Duerr, and the baptism and death of Balla, the king of the Cape Palmas people. The Bishop also alludes to a heavy trial which he had experienced in the gross misconduct of an orphan youth, whom he had maintained at his own expense, and educated:—

CAVALLA, October 15, 1865.—I sailed from Bassa on Monday, 9th instant, accompanied by Mr. Wilcox. Through the good hand of our God upon us, we arrived at Cape Palmas, and came on shore, Thursday. To our great joy, we learned that the mission families were well. Messrs. Hartley and Duerr had both had fever, but were convalescent.

On Friday, I came home, where painful rumors awaited me, about one of our communicants and two other members of the family and school. I have needed all the comfort to be derived from the collect and lessons of this day to sustain me. My heaviest trial has been a low abusive letter from an orphan youth, whom I have maintained at my own charge through a number of years, and educated; the provocation being that I was obliged to dismiss him from my family, on the accusation of two parties, of gross immorality. As before, some times, I have cause to remember that "the disciple is not above his master; it is enough for the disciple that he be as his master."

I have, by God's help, been enabled to preach three times to-day, brother Hartley being still too weak to take part. At eleven o'clock I preached to a good heathen congregation, in the church of the Epi-

phany, from Luke xiii. 1-5, the case of the Galileans murdered by Pilate, and those on whom the tower of Siloam fell. This was suggested by this people having killed or drowned eight or ten of their enemies, on the river, during the past few days. The body of one of the unfortunates having floated out of the river, and been washed on shore opposite to this place, was the occasion of great rejoicing.

MRS. PAYNE RESTORED TO HEALTH.

I have been made most thankful by finding Mrs. Payne quite restored to her wonted health. This confirms her in the view she holds very strongly, that it is not necessary for missionaries always to leave Africa and duty to recruit health. God can restore it here, as well as elsewhere. Certainly it has been frequently so in her case, and in mine.

CAVALLA, October 22. — Last Monday afternoon, like all Monday afternoons, was spent in my garden, planting flowers, fruit trees and vegetables. In this season I had the pleasure of introducing several new varieties of flowers and plants obtained at Bassa.

It was with a sad heart that I passed from this agreeable employment to the evening, to purging the moral garden placed under my care from the noxious destructive seeds and plants of vice, which, "while men slept," the enemy had sowed. Alas! how hard to raise our poor children and youth from the mire of sin in which they were conceived and born, and to keep them out of it, when they seemed to have escaped!

THE REV. MR. MAKENZIE.

On Wednesday, arrived Rev. Mr. Mackenzie, a black man, born and ordained in Demarara, educated at St. Augustine's Missionary College. He has been for two or three years past on the coast at Sierra Leone, and Cape Coast Castle, having been lately ordained to the priesthood at Lagos. He comes seeking employment in our Mission.

This morning, at half-past seven o'clock service, Rev. Mr. Mackenzie lectured from a portion of the gospel. At half-past ten o'clock I preached from the first lesson, 1 Kings viii. 27-29; — "The duty and blessedness of worshipping God in his sanctuary." Oh! that this people, with all the world, may come to worship Him "to whom all praise is justly due." Mr. Mackenzie assisted in teaching, and addressed the Sunday school in the afternoon. This evening, Rev. Mr. Hartley, preached from the text, "Behold the Lamb of God who taketh away the sin of the world." Like myself, he has had fever the past few days, and was not very well able to preach.

DEATH OF ALBERT DUERR.

October 29.—Tidings, sad indeed, have come to us this week from the orphan asylum. Little Albert, the darling, eldest child of Rev. Mr. Duerr, died suddenly on Sunday evening. The shock was so great as to throw Mrs. Duerr (previously liable to such attacks,) into spasms. Alas, what sudden and frequent changes afflict our mission! The Lord alone can sustain his cause under such circumstances. To Him our eyes must ever be turned.

The week has brought another remarkable, and it may be critical change to the Cape Palmas and Grebo natives. It is the death of *Gimle Balla*, or Bill Williams, for the past ten years king of the Cape Palmas people. In the autumn of 1836, the year before I came out to Africa, in the Colonization Rooms, Baltimore, I was introduced by Dr. James Hall to *Gimle Balla*, then apparently in the prime of life. He had been sent to the U. States by Freeman, then king of Cape Palmas, to arrange with the colonization society a code of laws for the joint government of the colonists and natives. That scheme proved a failure, and subsequently *Balla*, while continuing a prominent man, was suspected of not being very friendly to the colony. On the death of *Peda Hue*, who

suceeded Freeman, Balla became king, against a strong party. His administration was never popular, either with the colonial authorities or his own people. But I think he desired to see civilization and christianity prevail. In proof of this, he gave me two of his sons on my settling at Mount Vaughan. One of them is now H. R. Scott, a consistent Christian and man of family at Hoffman Station. All through life, and particularly after he became king, Balla was a regular and attentive hearer of the gospel, and professed to believe it.

BAPTISM AND DEATH OF BALLA.

But he could never be moved to confess Christ until his last illness. He now, however, sent for Mr. Hoffman and received baptism, and was buried in the grave yard connected with Hoffman Station.

I have said that his death may be critical, because he was an active abettor of the war now existing between the Grahwayans and river people on the one side, and the Cavalla towns on the other. Should his successor be a man of peace, we may, by God's blessing, have peace.

This people have been greatly elated the past week by confirmation of tidings previously received, of the slaughter of some dozen of their enemies on the river. Such are the effects of *such triumphs* upon a heathen people. Alas! they are but representatives of our race everywhere.

We have had here much rain to-day, but intervals enabled us to hold all our services, which were well attended. Rev. Mr. Makenzie preached again this evening.

November 3, 1865.—Rev. Mr. Makenzie left us on Monday morning, to spend a few weeks at Mount Vaughan. He will probably return to Cape Coast in the next steamer. On Tuesday we had a visit from brother Hoffman. In view of some developments of late between the boys and girls' schools at this station, we have deemed it expedient gradually to remove

the larger boys from this place to Rocktown and Fishtown, retaining the girls' school as the chief one for the education of native females in the mission. When our plans shall have been fully carried out, the proposed training school at Fishtown will gather students from Rocktown, Fishtown and other stations.

On Wednesday our monthly missionary meeting was held, Mr. Jones with me, and making an address. Mr. Hartley was too unwell to attend.

On Friday evening, at the Christian supper, there were about thirty present. I spoke to the communicants of those precious words in Malachi, "Then they that feared the Lord, spake often one to another," &c.

I was much relieved by notes from Messrs. Hoffman and Duerr, yesterday afternoon, to learn that the latter has determined *not* to go to Germany at this time. I trust, now by the help of God, our training school may ere long go into operation.

This morning I lectured on the gospel and epistle for the day, or rather on the *doctrine* of all the lessons; for I find there is generally a well defined *unity* throughout the lessons, appointed to be read on festivals of the church, which it is interesting and profitable to trace.

At half-past ten o'clock, I preached to a good and attentive congregation from 2 Kings v. 12, (the first lesson,) "Are not Abana and Pharpar," etc. The poor heathen leprous (of sin), as Naaman, would have help of God, *but not as he directs*. Alas! At the separate communion service, in the afternoon, forty-three participated. I addressed the communicants from those soul-comforting words, "The same Lord over all, is rich unto all them that call upon Him." How his riches shine out *in redemption*!

In the evening Mr. Hartley preached from the parable of Dives and Lazarus, directing attention chiefly to the words "Son remember," as suggesting how much *memory* will affect our future state.

JOURNAL OF THE REV. C. C. HOFFMAN.

THURSDAY, 21st Sept., 1865.—P. M. Left the Cape at two o'clock, in company with S. W. Seton, three Krooboyes, and John Burrows. Walked to Wache Lu, nine miles; remained the night at Bia's house. On arrival, children gathered around me, to whom I talked; men gathered, also, till upwards of fifty surrounded us, when we talked for an hour. Had dry rice for our supper; felt refreshed, and preached to about forty people. The Lord was gracious to us, and gave us utterance.

FRIDAY, 22nd Sept.—Rose at cock-crowing refreshed; took a cup of coffee, had our prayers, and started at 6-30 for Baroke. Arrived in an hour; kindly received. The king sent at once and called the people for service. The Lord gave us grace to speak earnestly. The people listened attentively. Seton followed me in an address. I concluded with prayer. Finished, the king rose, shook hands with us, and some of the people followed his example. One man, who seemed serious, I followed to his house, and spoke to him personally. He seemed open to the truth. He said, among other things, "That the people got tired of their country fashions, finding them so often to disappoint them." Returned to a good breakfast, bid good bye, and started for the river. An hour's walk brought us to Baroke. We sat and sang, "From all that dwell below the skies," &c. About thirty persons assembled, to whom we spoke for twenty minutes. Visited Bwe, one of the chief men; he was just going to eat his breakfast, but when he saw us he ordered it away, and conversed with us pleasantly. Started, in heavy rain; passed Sedi, all very well; reached Dina, on the river, at four P. M.; went down to see the new site for a mission station, the Hill Wa (War); examined the hill; preached at evening.

SITE FOR A NEW STATION.

SATURDAY, 23rd., DINA.—Rose in health and peace. Called the people to talk about the hill for a mission station; they met in council, and formally made over the hill to the Mission; signed an instrument to this effect. About two P. M., started in canoe of Gidetabo down the river; current very rapid; river high; went down in an hour. Stopped at Tabo's, the chief man; he received us kindly. Spoke to the people in the evening. They were at war with the Hidia people, and guard was left all night. The Lord kept us. Slept in peace.

SUNDAY, 24th Sept.—Held prayers with our company; public prayers with people; expounded the Gospel for the day; taught the Krooboyes the four first commandments, the people listening. Service at ten, Seton and myself speaking. Talked to the people publicly, and from house to house.

In the afternoon went to Nemache. Spent three hours preaching and talking. Walking about the town, came to a small hut, where was a colonist, laid up with an ulcer: the people were kind to him. Returned to the king's town. Spent the evening in visiting a sick woman and conversation with the people. Wyma, the king, is more than *well disposed* to the truth. He has taken an interest in all our services to-day.

KINDNESS OF THE KING OF GETATABO.

MONDAY, 25th Sept., '65. GETATABO.—We desired to leave early, and take our breakfast at Dina; the king said *not*, we must take it before we left, as the current was so strong we would be long on the way. He prepared breakfast for us. We had morning prayers beneath the open shed in front of his house, at which he and others attended. Left at eight o'clock, but did not reach Dina till *one*, our ascent of the river was so difficult. Two dinners were prepared for us—one at Wright's house, on the sugar plantation, and one by the head man, in town. We were obliged, for politeness, to partake of *both*. In the evening, preached in town, before the headman's house. Found a man and his sister waiting to accompany us up the river in our canoe. This was providential, as the man knew the river well, and the two added to our force, we needed their help, for our canoe was large. So, although the people rather advised us not to go up the river, I felt as if it would be safe to venture, though I knew our progress would be slow.

TUESDAY, 26th Sept.—Took an early breakfast, and got off about half-past seven o'clock. We were pulling hard till five o'clock, and only got to Tinemo, about fifteen miles. Once the current swept our great canoe, notwithstanding all our efforts, among the trees and bushes, and we were in danger of an upset, but the Lord delivered us.

THE PEOPLE AT TINEMO.

The people at Tinemo received us kindly, and the headman soon gathered the people for preaching, but their minds

were preoccupied with their success in hunting, three gazelles and two deer being the result. These were being prepared for their evening meal.

WEDNESDAY, 27th.—Slept peacefully, and rose in health. Sapa, the headman, gave us an early breakfast, and we left about eight o'clock. Two P. M., reached Tebo, where we left our good friends who had helped us in the canoe; we had supplied their places in part by a strong young krooman whom we had engaged at another town. Stopped and preached twice, and reached Kinckle's place, at Tebo, at four P. M. Here we spent the night, holding service at the station and also at the large native town, where many gathered to hear us.

THURSDAY, 28th.—After morning service with the Christians, we left about nine o'clock. Stopped to preach at two towns on our way to Webo. Had some heavy showers. In landing, we had to ascend a creek which was greatly swollen, and we had to find our way among roots and branches of trees; there was much decayed and decaying vegetation, on account of the fall of the water. The water was black, and the effluvia offensive. While thus situated, trying to find our way, a violent rain storm came down on us from the hills, and we got thoroughly wet. Some natives kindly came to our assistance, and we got to the landing, and reached Bohlen at half-past four P. M.

RECEIVING VISITORS.

WEBO, BOHLEN STATION, Sept. 29.—Found myself none the worse for all the exposure the previous week. Could hardly do anything else than receive visitors all day, save that in the afternoon I went to Fori, a town at the falls of the river, where I preached. On Saturday, visited the native town of Witia, for the purpose of reminding the people of the coming Sabbath, &c.

SUNDAY, 1st Oct.—Held the usual exercises of the day: with the family at seven, the exposition of the Epistle, Gospel and Collect; at half-past ten A. M., preached at Witia to a large congregation; at half-past two held the Sunday-school; and at seven had evening service, with the Holy Communion—twelve communicants.

The time spent at Bohlen gave me the opportunity of looking after matters on the station: the school, household, &c., all seem to be in good order.

On MONDAY, 2nd, we turned our faces homeward. Reached the river about ten, and went down most rapidly, stopping at two or three places to preach; we reached Wesse about two P. M. We immediately started for Beulah. Had a walk of three hours. We stopped at Bassa, a town forty minutes walk from Beulah, where we spent the night, for we were wet, tired and hungry, having had a pouring rain all the way, and nothing to eat since seven A. M.; so rest was needed. After supper, we gathered the people, and preached to them. About thirty assembled, and Seton and myself both spoke. They talked afterward very sensibly about the need there was for a resident missionary. The moon was shining brightly, and we walked about the town.

A DISCUSSION WITH TWO DOCTORS.

Seton got into conversation with two young doctors, which drew in their old teacher, and we had a warm discussion, in the presence of many people. The adversaries were discomfited.

TUESDAY, 3.—At seven A. M. started for Beulah, 40 miles; and such a walk!—pouring rain, flooded path, swollen streams; with torn cloak and broken umbrella, and dripping wet, we arrived at the landing of Beulah. After an hour, we were comfortable again, with dry clothes, &c.

Visited the station. Found it improved, and part of another hill cleared, and over one hundred coffee trees planted out. These had been obtained from the woods.

We had an interesting service in the open air in the evening, in the native town.

WEDNESDAY, 4th.—We had three breakfasts sent us before seven o'clock. Seton started before the rest, and commenced a service at the first native town on the road. We arrived just as he was finishing, and I added something to what he had spoken and concluded with prayer. The day was clear and beautiful. We had a walk to the river. Repeated a number of texts, and sang, "Blessed be the Lord God of Israel," through the woods. On reaching the river we found our things all safe. A young man presented us with a fowl, and while they were cooking it, we addressed a large number of people.

A BLACK MARK ON THE FOREHEAD.

The people had made a greegree that day for their life, and all the men had a black mark on their foreheads. It gave us a subject for conversation. We left at

two P. M. We reached Dina in about two hours. Visited again the Mission hill. Slept in the native town. In the evening had a large assembly of people, when both Mr. Minor and Seton, with myself, addressed.

On THURSDAY morning took an early start, considering we had to get our breakfast. Four men joined us, who were going to carry some rice to the Cape; so we made a line of seventeen persons. We traveled on all day, till four o'clock, when we came in sight of the Cape. We were detained for an hour, waiting for a canoe, at the river side; but before sundown reached the asylum in health and safety, and were grateful to find *all well*.

Rev. Mr. Duerr had had fever, but was recovering, and came down stairs for the first time on my arrival. The Lord be praised for His mercy.

LETTER FROM THE REV. J. W. C. DUERR.

Writing under date of October 13th, the Rev. Mr. Duerr gives the following account of the funeral of a noted woman named Glane:—

I send you by this mail an account of a heathen funeral, which took place in Bwimle-lu, on the 18th ult.

I reached the town, accompanied by E. Potter, the native teacher of Hoffman Station, at noon, and found nearly the whole town and many strangers assembled around the house of the deceased old woman. The old king, Bede, was present also. I found him royally arrayed, sitting in a neighboring house. He saluted me friendly, and said: "I am glad that you came." I told him I did not come to be a spectator of his country's fashion, but to preach Christ, the resurrection and the life, to the large assemblage of people. On being asked, he gladly promised to make arrangements for it. There were in the same house some strangers from the far interior, who had never before seen a white man. They looked at me, surprisedly, and thought the most wonderful part of my body was my hair, and wanted to see my head uncovered. By this time the people were ready for the funeral

ceremonies. There was a rough coffin for the dead, a sign of great distinction with the natives; the corpse was placed on two boxes in the house, dressed in every day pieces of cloth. Around the legs above the ankles were about a dozen brass rings; the neck was adorned with several strings of pearls, and the head with an old silk hat. All this showed her to be no common woman. She was of the nobility of the country. But although treated with distinction outwardly, the people seemed entirely destitute of respectful feeling to the corpse of old Glane—such was her name; for there was much talk—yea, even laughter in the room, while her body was placed into the coffin. There was shown nothing of that solemn seriousness and tender feeling which are so characteristic of Christians under similar circumstances. It is, however, quite natural with these people to talk much and make great noise, and not only in trifling matters, but also in those of the most serious character. The novelty of having a *coffin* for the corpse is perhaps an excuse for them. At last the body is in its place and carried out of doors, not into a street, for there is no such a thing in a native town. The houses stand very irregularly, with more or less space between, and a foreigner will lose his way in the labyrinth without having a guide the first time he comes to it. Things are now prepared.

THE FUNERAL CEREMONIES.

Several relatives of the deceased bring pieces of cloth and a looking glass. This latter is put on the heart, a pipe into the mouth, and four pieces of cloth over the whole body. A bullock is brought, killed, and its blood sprinkled over the whole. "Do you know what we are doing this for?" the king asks me. "No!" "That none might steal the pretty pieces of cloth," he answered. It is perhaps not without a religious bearing, and has an unconscious reference to Christ's all-sufficient sacrifice. The bullock's tail is

placed near the left hand of the corpse, and the feathers of a chicken on top of all. One look more is cast over the whole, and the coffin is shut. But before this was done, no affectionate leave was taken by the relatives and friends; no tear is shed; and, there is no hope of meeting again. The people stood dumb and hardened like rocks; all the while, about six young men were constantly firing guns, and rum was freely circulated. The people get therefore highly excited, and make a terrible noise. Then comes the song of three women, who were hired for a china-ware plate, for this purpose. But oh! what horrible tones they utter, and what crazy sounds are produced by a strange musical instrument. This consists of a hollowed cocoanut, or something like it; through it were some strings, which being pulled, produce a dull tone. What melody and harmony of music there was, you may imagine. It was the wildest tumult I ever witnessed. Notwithstanding, a son of the deceased was not satisfied, and tried his best to arouse the musicians to greater exertion. He certainly had the erroneous idea, the louder the noise the better.

A SPEECH BY THE ELDEST SON.

After a fifteen minutes' cry, the eldest son of old Glane delivered a speech, in which he did, however, not address the people, nor say anything about God, (Nyesoa,) but spoke to the dead, saying, "I have highly honored you, even in death; I have ordered one hundred guns to be fired at the funeral; put plenty of cloth into your coffin, and a pipe into your mouth; I have killed a bullock for you (but the people ate it), and a chicken also; and a large bowl of rice and palm butter will be placed upon your grave;—therefore, I beseech you, entreat the demon when you come to him, not to send any misfortunes to us." Some people acknowledged the excellency of his funeral sermon by saying: "paxa!" (good.) According to arrangement, I was to speak

now; but objections were raised, especially by one who was acting as if possessed by a demon; he could, however not prevail against it. So I preached for fifteen minutes about the salvation in Christ, and begged them to accept it, so as to die happily; but I was seriously interrupted by a terrible noise of some drunken men. The old king, very much displeased with this bad behaviour, endeavored very much to restore quietness, but without effect. Their passions were fearfully aroused. A general tumult followed; the firing was brisker, and the drinking more general. What in later hours was performed, is too horrible to mention. Under this excitement, two men took the coffin to the burial place, in thick woods: a boy followed with the offering for the spirits,—a bowl of rice, palm butter, and a chicken. A man, mad by excitement, ran after them, crying after the dead. But the seventeen daughters in law (one man's wives,) and other female relatives of the old woman went into the house to weep, uttering dull sounds. We started for home, but met a sad spectacle before we left the town. A poor woman, beaten, and her underlip badly cut by her cruel husband. O, how miserable is the life of a heathen! In life and death, truly without God and hope. I was much depressed in my spirits on my way home, because of the pitiable condition of the natives within half an hour's walk of this Christian colony. O, may the time soon come when they will gladly embrace the glorious Gospel, so often preached to them!

Last week I had my first fever. It was not serious, but prevented me from attending to my schools. We have now six pupils in our training school.

GREECE.

LETTER FROM THE REV. DR. HILL.

Writing under date of September 1st, the Rev. Dr. Hill mentions the gratifying fact that some friends of the Mission in England

had sent him £400, "as a Testimonial to the devotion and fidelity of Dr. and Mrs. Hill." Allusion is also made to an important article which has recently appeared in a leading Greek journal, commendatory of their educational labors. But more gratifying than all, is the obtaining of two efficient native assistants, for an account of whom we refer our readers to the letter itself, which we here give:—

We have just completed our Annual Vacation, and are about to enter upon another year of arduous labor, both of us, through the blessing of God, in the enjoyment of health, although we sometimes feel that the infirmities of age are creeping upon us. Mr. Hill enters to-day upon his seventy-fourth year, and on the 1st October, we complete the thirty-fifth year of our missionary life.

We had great pleasure in meeting with our brethren, the Rev. Mr. Armitage and H. P. Baldwin, Esq., in May last, who took a deep interest in every thing relating to our mission. They saw our work, however, at an unpropitious moment, during the great heat of the season; and they saw us, too, in our reduced state, which the condition of things at home, and our infirmities, had produced. Nevertheless, we have reason to believe that, although they saw our schools in a condition far below their former glory, our observant visitors were satisfied that it was by no means a trifling work in which we are engaged. Among the many trials we have had to struggle with during the past few years, we have not been left without witness of the benefits of our former labors, and without much comfort and support, both morally and materially. We shall have an opportunity of referring to some particulars relating to both these views in another communication. For the present, we would just mention one that has deeply affected us. There has just appeared in a leading Greek journal a remarkable article, written, as it appears now, by one of the most learned men and profound

scholars in this City, in praise of our disinterested and eminently beneficial labors in the cause of education. This article escaped our notice until some days after its publication, when it was mentioned to Mr. Hill by a friend. We were wholly ignorant of its existence, and upon inquiry, we found it was a voluntary contribution of gratitude, not for any personal advantages which the writer had ever derived from us in any way whatever, but from a sense of what was due to the benefactors of his country! The writer, Professor Papadopoulos, is only an acquaintance of ours, but upon quite a distant footing. The article has been copied into other papers—voluntarily, and is much spoken of. Other articles, of lesser interest, have lately frequently appeared in praise of the work to which we have devoted so large a portion of our lives. And we can truly say, that the minds of this community have been stirred up to an uncommon degree by rumours (we know not whence,) that we were about to retire from our mission. It was this that induced us to announce to the Greeks scattered throughout the provinces of Turkey, Egypt, &c., as well as to the inhabitants of Greece, among whom we dwell, that it is not our intention to retire from this work. The announcement was made in the form of a preamble to a small pamphlet, containing the arrangements of our several schools. We send you a copy of this announcement translated into English. We derive the greatest comfort from the fact which is being confirmed every day, that the chief reason given by the Greek parents who send their children to our schools for this preference over any other schools, is, that here alone all the instruction is founded upon the religion of Jesus Christ; that here alone, Christian morality is inculcated in every lesson, as well as by the examples and lives of its teachers. A Greek lady, the wife of the Commander in Chief of the Gendarmerie, who moves in the first circles here, came to visit us a few days

ago. She is one of three sisters who were placed under our care years ago. They are all well and happily married. A fourth sister—the oldest of all—was never under our care, having married early. Madame G. said, “I can never be thankful enough for the lessons I learned under this roof, and for the excellent example you gave me and my sisters, and every day I am more and more struck with the difference I see among those mothers who had the inestimable advantage of your instruction in their youth, and those who had not. You can tell, as soon as you enter their houses, which of them has felt your touch, and which has not! And the difference arises, not from want of education of a certain kind, certainly—but from want of a really religious education. That is the whole secret, and it is yours. Be well assured that our people understand it.”

You see from this one instance what character our schools still continue to maintain in this community. We have many other evidences of this, of a private nature, to show how our interior domestic life affects many who, although enjoying many temporal blessings and the good things of this world, have never witnessed the exhibition of religious principle in the daily walk and conversation of those among whom they move.

I am happy to say, that an accomplished young Christian lady, Madame C., commences her regular duties to-day as one of Mrs. Hill's two assistants, the other being Miss Calliope Kéchäijá. It is a cause of thankfulness to God, that in our great time of need He has raised up for us these two devoted and accomplished young persons, whose earnest desire is to devote themselves and their talents and acquirements, which are of no common order, and in the spirit of true Christian women, to the spiritual renovation of their own sex. For this object they have both sought the privilege

of being allowed to be attached to our schools, that they may learn to carry out practically the principles which have of late become the ruling one in their hearts!

The young female friend and companion of the lady, Miss Calliope K., has been a member of our household and our family circle since November last, and we are most happy to say, that in every respect she has more than fulfilled the expectations we had indulged respecting her, and has proved herself to be a most invaluable assistant, friend, and companion to Mrs. Hill.

We have also had another cause, of a different character, for deep gratitude to the Lord our God, “who remembered us in our low estate.” Most unexpected pecuniary relief, contributed by friends in England, unsolicited, and whose names even were not known to us, was sent to us through the hands of the very Reverend the Dean of Westminster. It is impossible to imagine anything more touching, more noble, more disinterested than the feeling which prompted this Testimonial, as their generous Christian friend chose to call their effort, to the devotion and fidelity of your missionaries, Dr. and Mrs. Hill. It is impossible to express the astonishment we felt, and our gratitude to that same God who multiplied the widow's oil in the time of her great destitution, and whose promises never fail! How deeply did we realize his truth and faithfulness then!

Recurring again to what has been written about Mrs. C. and Miss Calliope, you will perceive that we are preparing the way for others of kindred spirit with our own, to enter upon our work. And it will be a great comfort to our Christian friends at home to know that such persons have been prepared by your own Missionaries (under God,) to carry on that work which we began five-and-thirty years ago, when we, from our advanced years, or for any other cause, shall be called upon to relinquish it.

SUMMARY OF NEWS.

ENGLAND.

When the celebration of the Jubilee of the Wesleyan Missionary Society was contemplated about two years ago, it was understood that the celebration would not be a failure, financially, if the amount raised for the benefit of the Society should reach one hundred thousand pounds. At the close of the two years, over which the celebration has extended, the contributions paid in Great Britain have amounted to nearly one hundred thousand pounds. The contributions promised, of which one half remains to be paid, have amounted to upwards of two hundred thousand pounds.

EGYPT.

The Viceroy of Egypt has given the American mission "a fine block of buildings, worth \$40,000, for their mission houses, chapels, schools, and presses; and has ordered that they shall pass free of charge over the government railroads, and that all religious books and papers shall be exempt from duty."

LIBERIA.

Three hundred and forty-six colored emigrants from the British colony of Barbadoes have arrived recently in Liberia. All the adult males are said to have taken the oath of allegiance and become citizens of Liberia.

DELTA OF THE NIGER.

A new mission has been commenced by Bishop Crowther in the Delta of the Niger. The king and people of Bonny perceiving that, in consequence of the establishment of Christian missions among them, the tribes along the Nun and the Niger, as well as Old Calabar, &c., were outstripping them in point of education and improvement, applied to Bishop Crowther to place a missionary amongst them. He resolved to put their sincerity to the test. He told them he was willing to comply with their request, provided that they were willing to bear their share in the expense, and that, as the estimated expense would be £300, they must pay £150. This they agreed to. They have paid, as a first instalment, £75, and the mission has been commenced.

NEW ZEALAND.

According to the New Zealand advices, just to hand, the Pai-Marire superstition is said to be still on the increase, and a kind of liturgy has been drawn up, in which occur illusions to Potatau II., the Maori king, in words blasphemously adapted from the prophetic language of the Old Testament.

MADAGASCAR.

Mr. Consul Pakenham, of Madagascar, has published a report to Government, in the course of which he gives a favorable view of the state of the native Christians in the capital of the island. Five thousand profess Christianity in Antananarivo, of whom the greater portion are Protestants; and should the present Hova Government continue tolerant, there is every prospect of Christianity spreading. Education is making progress among all classes.

INDIA.

A missionary in India writes:—The Government colleges are all being improved. All the country colleges will educate up to the B.A. degree, a thing till recently done only in the Presidency College. The incomes of the professors have been raised, and a large number will obtain £1,000 or £1,200 a year after a few years' service. Everything urges the increase of sound education: the demand is great; the people wish for it; they appreciate it; they pay for it. It is producing good fruit, and, on a grand scale, is preparing the country for higher fruit still.

CHINA.

An English missionary in China states that the religious body which sends out the largest number of missionaries to China is the American Presbyterian Church, 34 being ranked under this head; the next is the London Missionary Society, which employs 24; and the third in rank is again claimed by our American friends, whose Board of Commissioners for Foreign Missions muster 21. These figures, however, it ought to be mentioned, are equally divided between male and female missionaries.

BORNEO.

The Bishop of Labuan reports the recent ordination of three natives, one of them a Chinese, the latter of whom is spoken of as showing at his examination a remarkable knowledge of the Scriptures, and it is hoped he will prove a useful missionary among his people.

SAMOA.

The Samoan Christians had remitted to London, some months since, £1,700 sterling, (\$8,500) to pay for the new edition of the Bible in their language; and the children contributed £230, (\$1,150,) to aid in building the new missionary ship, John Williams, to take the place of the one wrecked some time since. The population of the Islands is not wasting away, but increasing.



NATIVES OF MADAGASCAR.

RETURN OF THE REV. MR. ELLIS FROM MADAGASCAR.

The Rev. Mr. Ellis has returned to England from his fourth visit to Madagascar. To the Committee of the London Missionary Society he said that he rejoiced to bring them good news from Madagascar. When he went there in 1862 there were

only three Christian congregations, with but a small number of communicants in each. Now there were seven large Churches in and around the Capital, and between one thousand two hundred and one thousand three hundred Church members. He believed that at least ten thousand of the inhabitants of Antananarivo

were Christians, and they were very numerous in the suburbs and villages around. They comprised quite the most respectable part of the population; and, though the heads of the leading families continued idolaters, their sons and children were coming over to Christianity in large numbers, so that in another generation the influence of idolatry must almost cease. The missionaries constantly receive information of the formation of Christian communities in other parts of the island, even in the most distant towns and among the Betsileo. The missionaries had never visited these places: in some a European had never been seen. The spread of Christianity among them was entirely due to the influence of native military officers or traders who happened to go to those parts, and embraced the opportunity of teaching the Gospel to their countrymen. It was most worthy to be noticed by Christians at home that the missionaries themselves attributed the ready reception and rapid spread of

Christianity rather to the fact that each Christian native became a missionary, and devoted himself at once to the instruction and persuasion of his family and neighbors, than to their own preaching, labors, or schools. It was to the teaching and example of the Christian converts themselves that the singular success of Christianity in Madagascar was ascribable. He had a most satisfactory account to give of the character and conduct of the converts; the missionaries had not to contend in Madagascar, as they had in the South Seas and elsewhere, with a great eagerness on the part of those who had been baptized to be admitted to the communion of the Lord's Supper because of some fancied privilege, social or otherwise, which it conferred; here they rather hung back for fear of unworthy profession, and, therefore, the number of Church members in Madagascar represented a much wider spread of general Christian influence than in some other parts of the mission field.

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from December 10 to January 10, 1866:—

Maine.		
<i>Gardiner</i> —Christ,	\$29 32	
Vermont.		
<i>Rutland</i> —Trinity,	13 62	
Massachusetts.		
<i>Boston</i> —St. Stephen's S. S., for Rev. C. C. Hoffman's African Mission,....	75 00	
Mrs. Makepeace,	3 00	
<i>Cambridge</i> —Christ "In Memoriam,"...	200 00	
<i>Great Barrington</i> —St. James',	20 00	
<i>Newton Lower Falls</i> —St. Mary's,	25 00	
<i>Plymouth</i> —Christ, five-cent coll. for China,	6 62	
<i>Taunton</i> —Mrs. S. L. Crocker,	100 00	429 62
Rhode Island.		
<i>Jamestown</i> —St. Matthew's,	2 00	
<i>Newport</i> —Emmanuel (Free) S. S.,	34 15	
<i>Providence</i> —St. John's, Christmas offering for Rev. C. C. Hoffman's African Mission—from Morning S. S., \$164 32; Infant S. S., \$2 35; Noon (colored) S. S., \$5 73; Infant S. S. collection during the year, \$10; Individuals for China, \$500,	682 40	
<i>South Scituate</i> —Trinity S. S.,	5 00	
<i>Westerly</i> —Christ, for Gambier Mission House, \$175; S. S. for ditto, \$25; to be used at the discretion of Rev. J. G. Auer for Foreign Miss., \$137 84,	337 84	1061 39
Connecticut.		
<i>Bridgeport</i> —St. John's, "M,"	5 00	
<i>Hartford</i> —Christ, Ladies' Sewing Society for China, \$35; for Africa, \$30; a Member, \$100,	165 00	
<i>Litchfield</i> —St. Michael's S. S., for Ed. of Children in Africa, 23 50; five-cent coll., \$3 50; special family thanksgiving offering, \$13,		50 00
<i>Straford</i> —Christ, "Bread Fund" for Greece, \$50; S. S. for Africa, \$35,	85 00	305 00
New York.		
<i>Amsterdam</i> —St. Ann's,	4 00	
<i>Astoria</i> —S. A. Barclay,	3 50	
<i>Brooklyn</i> —St. Peter's five-cent coll. towards support of Rev. B. H. Hartley, Africa,	143 00	
<i>Delhi</i> —St. John's, \$21; S. S. for China, \$33,	54 00	
<i>New York</i> —St. Ann's, Miss Folsom,	5 50	
St. Thomas' Free Chapel, for Honolulu,	20 00	
Transfiguration, for Honolulu,	10 00	
W. H. Gebhard, Esq., for Honolulu,	50 00	
T. F. B.,	5 00	
<i>Port Chester</i> —St. Peter's Epiphany collection,	26 67	
<i>Rensselaerville</i> —Trinity,	4 12	
<i>Scarsdale</i> —St. James' the Less,	11 50	337 29
New Jersey.		
<i>Middletown</i> —Christ, "Mary's Christmas offering" for Rev. C. C. Hoffman, Africa,	5 00	
<i>Morristown</i> —Redeemer S. S., for Africa,	28 85	
<i>Newark</i> —Grace, Epiphany collection,	78 20	
<i>Trenton</i> —St. Michael's S. S., for Africa, \$7 19; for China, \$10 64,	127 88	
Pennsylvania.		
<i>Germantown</i> —Christ, "Young Ladies' Bible Classes" for the Blind Asylum, Africa,	50 00	

<i>Harrisburgh</i> —St. Stephen's, per Am. Church Missionary Society,.....	91	00
<i>Holmesburgh</i> —A Lady, for China,.....	1	00
<i>Philadelphia</i> —Covenant S. S., for Hayti, per Am. Ch. Missionary Society,.....	651	97
* Free Church of St. John,.....		
St. Mark's,.....	266	14
St. Phillip's,.....	25	00
Ellen L. Bowman, for China,.....	25	00
A., for China and Japan, \$3; Africa, \$2,.....	5	00
<i>West Chester</i> —Holy Trinity S. S., for China,.....	22	59
<i>West Philadelphia</i> —The Church of the Saviour Missionary Society, for Sup. of Students at Gambier Mission House,.....	91	95 1229 65

Maryland.

<i>Easton</i> —A. E. C.,.....	1	50
<i>Frederick</i> —All Saints' five-cent coll.,.....	41	50
<i>Georgetown, D. C.</i> —Mission Chapel S. S., for Africa,.....	10	50
<i>Namjemoy</i> —Rev. R. Prout, for Africa,.....	50	00 103 50

Virginia.

<i>Alexandria</i> —Family offering,.....	5	00
--	---	----

Alabama.

<i>Montgomery</i> —Genl. W. Swayne,.....	25	00
--	----	----

Kentucky.

<i>Louisville</i> —St. Paul's five-cent collection, \$131 60; a Member, \$60,.....	191	60
--	-----	----

Ohio.

<i>Chillicothe</i> —St. Paul's, Christmas offering,.....	20	00
<i>Cincinnati</i> —Christ, for China,.....	80	00
<i>Cuyahoga Falls</i> —St. John's S. S.,.....	45	16
<i>Fremont</i> —St. Paul's S. S., for ed. in Af.,.....	36	50
<i>Gambier</i> —J. S. Sawyer,.....	3	50
<i>Newark</i> —Trinity,.....	15	00

* CORRECTION.—The amount credited to St. John's Ch. in the Annual Table, should have "The Free Ch. of St. John."

CORRECTION.—The Legacy acknowledged in the January No., from the Estate of Mrs. Lydia Morgan, Poughkeepsie, should have been from Estate of Mrs. Lydia Morgan, Hartford, Conn., by S. M. Buckingham, Executor, \$500. Less U. S. Tax, \$30; \$470.

<i>Norwalk</i> —St. Paul's five-cent collection, \$29 80; S. S. for Africa, \$24 03,.....	53	83
<i>Portsmouth</i> —All Saint's, five-cent collection,.....	30	00
<i>Ravenna</i> —Grace,.....	2	88
<i>Springfield</i> —Christ, \$12; five-cent collection, \$17 85,.....	29	85 318 72

Illinois.

<i>Chicago</i> —Mrs. Ella B. Cummins, for support of a native girl at Cape Palmas, Af.,.....	25	00
Rev. R. Parke, D.D.,.....	5	00
<i>Galena</i> —A Lady,.....	5	00
<i>Rockford</i> —Emmanuel, five-cent collection,.....	8	20 43 29

Michigan.

<i>Clinton</i> —St. John's, five-cent collection,.....	1	10
<i>Detroit</i> —Mariner's Free Ch., Epiph. coll.,.....	5	00 6 10

Wisconsin.

<i>Racine</i> —St. Luke's,.....	15	00
---------------------------------	----	----

Missouri.

<i>Kirkwood</i> —Grace,.....	17	50
------------------------------	----	----

Legacies.

<i>Phila.</i> —Estate of Cath. M. Moore,.....	655	95
---	-----	----

Miscellaneous.

Trinity College, for Af., \$5; China, \$5; Sandwich Island, \$2,.....	12	00
The Widow's Mite,.....	2	50
R. H. Boone, for China,.....	3	00 17 50

Amount previously acknowledged,..... 4,930 84
7,521 23

Total,.....\$12,452 07

GAMBIER MISSION HOUSE.

THE Treasurer of the Gambier Mission House reports the following receipts from December 1st, 1865, to date:—

Messrs. G. Green & Co., Pa.,.....	\$2	50	Two persons in Middletown, Conn.,.....	\$2	50
Trinity Church, Boston, Mass.,.....	32	50	Ch. of the Redeemer, Providence, R. I.,.....	50	45
E. S. Rand, Esq., of Emmanuel Church, Boston,.....	60	00	Rev. Dr. Packard, Lawrence, Mass.,.....	30	00
Gentleman and Wife,.....	50	00	Mrs. Eames, Concord, N. H.,.....	5	00
A Member of St. Peter's Church, Delaware, O.,.....	5	00	S. S. of St. Paul's Ch., Concord, N. H.,.....	51	73
Mass. Missionary Society,.....	50	00	St. John's Ch., Portsmouth, N. H.,.....	87	00
Christ Church, Brooklyn, N. Y.,.....	306	00	Christ Ch., Gardiner, Me.,.....	54	67
S. S. of Church of the Advent, San Francisco, California,.....	200	00	Gift of a departed Christian, Gardiner, Me.,.....	50	00
St. Peter's Church, Baltimore, Md.,.....	34	40	St. John's Ch., Jamaica Plains, Mass.,.....	50	00
Emmanuel Church, Philadelphia, Pa.,.....	23	50	St. James' Ch., Newtown, L. I.,.....	86	00
Mediator Church, Philadelphia,.....	50	00	S. S. of St. Paul's Ch., Brooklyn, N. Y.,.....	10	00
W. Ball, Jr., Esq., Philadelphia,.....	20	00	Grace Ch., Manchester, N. H.,.....	20	00
Carrie S. Hall, Baltimore, Md.,.....	10	00	A lady of Grace Ch., Sandusky, O.,.....	30	00
Two Ladies in Philadelphia,.....	10	00	Mrs. Rand, of Emmanuel Ch., Boston, Mass.,.....	20	00
St. John's Church, Hartford, Conn.,.....	80	00	St. James' Ch., New-London, Conn.,.....	60	00
A Lady of St. John's Church, Hartford, Conn.,.....	5	00	Rev. J. G. Auer, Gambier, O.,.....	50	00
Christ Church, Hartford, Conn.,.....	53	03	E. L. Bowman, Philadelphia, Pa.,.....	25	00
			C. G. A. Johnson, Esq., Granville, O.,.....	50	00

Gambier, O., Jan. 4, 1866.

PETER NEFF, JR.,
Treasurer.

FREEDMAN'S COMMISSION

OF

The Protestant Episcopal Church.

ESTABLISHED BY THE GENERAL CONVENTION OF 1855.

FEBRUARY, 1866.

EDITORIAL.

OUR WORK.

IN our last number the creation of the Protestant Episcopal Freedman's Commission by the late General Convention of this Church was chronicled, and also the appointment by the Commission at its first meeting of an Executive Committee, of a corresponding and recording secretary, and of a treasurer.

Since their appointment, the Executive Committee have held several meetings; and with the officers of the Commission, have been diligently occupied in their respective departments of duty.

The Rev. J. Brinton Smith, D. D., who had been previously appointed an agent for the collection of funds in the State of New York, and the vicinity of the City of New York, has been appointed Secretary and General Agent, and is now very actively engaged in his important labors.

The corresponding secretary, Dr. Wharton, has conducted a very extensive correspondence with Bishops, Clergy and laity of the Church, and especially with the Southern Bishops and Clergy, mostly of a satisfactory and most gratifying character. The dioceses of Virginia, North Carolina, Florida, Tennessee, Kentucky, and the missionary district of the South-West are freely open to the labors of the Commission, and our efforts to benefit the freedman will therein be cordially welcomed.

Four ladies have already been sent out as teachers; two of them to Richmond, Va., where a large school has been opened by the Rev. T. G. Dashiell, who is in charge of a colored Episcopal congregation in that city, and two to Newbern, N. C., which the Bishop designated as the best place in his diocese in which to commence our operations.

These ladies are not only well qualified intellectually and by preparation for their important mission, but are also devout members of our Church, who go forth to their

work in the spirit of the Church and of her great Head. We could not have asked for better representatives of the spirit in which this Commission was founded, and the objects which it aims to accomplish, than these our first band of teachers. May Heaven's choicest blessings rest upon them!

Besides sending out these teachers to Virginia and North Carolina, the Executive Committee have also determined to extend aid to the Orphan Home at Memphis, Tenn., established by Mrs. Canfield, the widow of the brave Colonel Canfield, of Ohio, who fell leading on his regiment in the battle of Shiloh. The attention of the Committee was directed to this institution both by the Rt. Rev. Bishop Quintard and by Brigadier-General Fisk, the Assistant Commissioner of the Freedmen's Bureau for the district. In his letter, which was addressed to a member of the Committee, Mr. F. S. Winston, General Fisk thus speaks of it: "Mrs. S. O. Martha Canfield, widow of the lamented Colonel Canfield, of Ohio, who fell leading his regiment to victory on the bloody field of Shiloh, founded this Orphan Asylum last year, and has, through its agency, rendered invaluable service to the cause of freedom and humanity. She is a communicant of your Church, and worthy of all confidence. She is a large-hearted, self-sacrificing, devotedly Christian woman. She has thus far been sustained by contributions from various sources, and by Governmental aid to some extent. She furnishes a temporary home to the colored orphans, gives them Christian culture, and places them in good permanent homes through the agency of this Bureau. I want your Church to give her the means to carry forward the enterprise, increase her school facilities, and establish a first-class mission. * * * I will recognize it as a mission of your Church, and aid you in its permanent establishment; and it is the best opportunity for you in my district, as it is already in Episcopalian hands." The Committee have appropriated five hundred dollars to this Orphans' Home, and are ready to send on such supplies as may be needed for the inmates.

The attention of the Executive Committee has also been called, in rather a marked way, to the opportunities for favorable work in Norfolk among the freedmen. Inquiries are now in progress, which the Committee hope and believe will result in our establishing schools in that city under very promising circumstances.

It may be added, that a number of inquiries have been received in reference to the objects and plans of the Commission, from Southern clergymen, and not a few applications for the aid of the Committee in localities, in addition to those already named, in the dioceses of Virginia, North Carolina, South Carolina, Tennessee, and Kentucky. The work of the Commission, which is steadily developing, bids fair to assume large dimensions, but not larger, we believe, than will be compassed by the faith, and zeal, and efforts, and charity of true hearted Churchmen and right minded patriots. *

Under the order of the Executive Committee, this department of the "Spirit of Missions" is placed, for the present, under the editorial charge of the Chairman, and the Secretary and General Agent, and the articles contributed by them will be marked respectively with a star (*) and a cross (†).

OBJECTS OF THE COMMISSION.

The special objects of the Protestant Episcopal Freedman's Commission are clearly stated in the following extract from the instructions given by the Executive Committee to their agent, and which were adopted by the Committee, on the 6th December:—

“To take every proper opportunity of stating to the clergy and of enforcing the special objects of the Protestant Episcopal Freedman's Commission, and the means by which we propose to attain these objects, viz.:—

1. The proper instruction of the freedmen, old and young, in useful elementary knowledge, religious and secular. Add to this end the establishment of schools in localities at the South where an opportunity may be given, upon consultation with the Rector of the Parish, where there is one, and the appointment of teachers in the said school, of sound principles and approved character, and also the supply of books of instruction.

2. As subsidiary to the foregoing, the providing for the relief of the physical wants of the freedmen, the furnishing of comfortable clothing and of other necessities, to be distributed judiciously by competent agents, consulting as far as may be necessary with the Rector of the Parish, where there is one, and in such wise as to avoid as far as possible the evils of indiscriminate and unnecessary alms-giving.”

The Committee also instructed their agent “to urge, both publicly and privately, the imperative obligation resting upon northern churchmen as patriots, as christians, and as members of the household of the Redeemer, to aid in rescuing the Freedmen of the South from the dangers to which they are now particularly exposed, and as fitting them for the proper discharge of the duties which devolve upon them, and for the right and beneficial use of the new privileges with which they have been endowed.” *

ROBERT B. MINTURN.

The sudden death of this truly Christian man, which occurred on the morning of the 10th January, is an event which has brought sorrow to many hearts. Universally known in this metropolis, and universally respected and beloved for his many most admirable traits of character, and for his never-ceasing words and deeds of kindness and charity, his departure from our midst will be deeply felt throughout the community. To us of the Protestant Episcopal Freedman's Commission, his death is a very great loss. An earnest and warm-hearted member of the Commission and of the Executive Committee, our Treasurer; taking the highest interest in the purposes and ends which we have in view; giving freely of his time, his thoughts, his personal labors, his money, and, we doubt not, his fervent prayers, well may we, his associates, bow down in grief, and mourn the loss of such a friend and colleague. It is a heavy, a very heavy blow to us. How can we hope to replace him by one of the same kindliness of soul, the same singleness of purpose, the same large-hearted conceptions of Christian

duty, the same remarkable purity of character, and the same unbounded liberality? And what a loss such a friend is to the poor freedman of the South! We can see him now, standing for hours in the piercing cold, and exposed to chilling draughts, that he might buy clothing at the Government sales, to be sent out by us and kindred associations for the comfort of the liberated African. And we can hear the kindly tones of his voice as he modestly made his report of what he and his colleague had done, and see the glistening of his eye as he spoke thankfully and rejoicingly of the favorable purchases which they had made. Among the last acts of his life were renewed efforts in this work. He was intensely anxious that our operations should go on vigorously, and that large supplies should be hurried forward, to relieve at the earliest moment the suffering which he knew to exist at the South. But in the midst of his benevolent labors the Master has called him home. The Saviour whom he loved and whom he cherished, in "His poor brethren," has taken him to Himself. We thank God for the brightness and beauty of his life, and pray that we may have grace to follow Christ as he did; and we further pray, that many, seeing his good works, may glorify our Father which is in Heaven, by living as this His faithful servant lived, and by doing good as he did in their generation. *

WILL THE FREEDMEN WORK?

WE have sometimes heard it said that there would be no occasion for destitution among the freedmen of the South, if they would only work, and that they are unwilling to work. Without doubt they will be able to support themselves by their own labor, and the time will come when destitution will be confined chiefly to the indolent and vicious. Now, however, it is to be attributed neither to inability nor indisposition, although there are numbers of both classes, but to the novelty of their circumstances, the unsettled state of the country, and the want of laws to protect them in their just rights and secure to them the fruits of their toil. Until a fair and adequate trial has been made, we should not decide against them. It is hardly to be expected that a race, for the most part ignorant and unaccustomed to think and provide for their own wants, whose work has been assigned them from day to day, should immediately, upon acquiring freedom, display habits of voluntary industry and providence utterly foreign to their late condition, and that too in the absence of the ordinary motives which govern men in their daily avocations. How many white men could be found in any part of the world to engage in labor for others without agreement as to remuneration, or without the power to enforce an agreement when made? "Who goeth a warfare any time at his own charges? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" "The husbandman must be *first* partaker of the fruits." When political restoration is accomplished, and choice of an employment and a certain remuneration secured by law to the freedmen, then we shall be able to form a correct opinion as to their disposition to labor and ability to

manage their own affairs. On this point, we quote the language of His Excellency, President Johnson, who, from past experience and present position, is most competent to give a judicious opinion. In his message to the present Congress, he says:—

“The country is in need of labor, and the freedmen are in need of employment, culture and protection. While their right of voluntary migration and expatriation is not to be questioned, I would not advise their forced removal and colonization. Let us rather encourage them to honorable and useful industry, where it may be beneficial to themselves and to the country; and, instead of hasty anticipations of the certainty of failure, let there be nothing wanting to the fair trial of the experiment. The change in their condition is the substitution of labor by contract for the status of slavery. The freedman cannot fairly be accused of unwillingness to work, so long as a doubt remains about his freedom of choice in his pursuits, and the certainty of his recovering his stipulated wages. In this the interest of the employer and the employed coincide. The employer desires in his workmen spirit and alacrity, and these can be permanently secured in no other way. And if the one ought to be able to enforce the contract, so ought the other. The public interest will be best promoted if the several States will provide adequate protection and remedies for the freedmen. Until this is in some way accomplished, there is no chance for the advantageous use of their labor, and the blame of ill-success will not rest on them.

“I know that sincere philanthropy is earnest for the immediate realization of its remotest aims; but time is always an element in reform. It is one of the greatest acts on record to have brought four millions of people into freedom. The career of free industry must be fairly opened to them; and then their future prosperity and condition must, after all, rest mainly on themselves. If they fail, and so perish away, let us be careful that the failure shall not be attributable to any denial of justice. In all that relates to the destiny of the freedmen, we need not be too anxious to read the future; many incidents which, from a speculative point of view, might raise alarm, will quietly settle themselves.”

To the same purpose is the testimony of Major-General Howard, Commissioner of the Freedman's Bureau, in his report to the President, at the close of which, after referring to the returns made by the inspectors, he uses the following language:—

“I will simply add the general conclusion to which I have come;

That free labor, notwithstanding the sudden emancipation, and the thousands of causes of disturbance incident to the war, will prove successful; but in order to hasten this result, every effort must be made by officers of the government and all others concerned, to secure confidence between the holders of property and the freedmen, and to restore that confidence wherever it has been impaired. On the part of the freedmen, they are looking for justice and privileges with perhaps too exalted notions; yet their confidence cannot be obtained without a reasonable extension to them of the rights and privileges of free men. On the part of the property holders, great complaint is made of want of security of labor, the majority seeking some compulsory process; that is, some substitute for slavery. There are so many examples of complete success of free labor, that I bring them as an answer to such complaints; and I believe that the causes of complaint are due as much to the prejudice of the employer, and want of practical knowledge of any other system than the one under which he has been brought up, as to the ignorance and suspicion of the laborer.

“I therefore earnestly advocate equality before the law, trusting to time and education to overcome prejudice and ignorance.”

But we are not left to theory, or speculation, to support the view that the Freedman is influenced by the same motives as his more favored brethren; we have the proof of experiment. Where pains have been taken to explain the true nature of the change in his circumstances, and proper remuneration offered, there has been no difficulty in inducing him to labor. From a mass of evidence we select the following:—

The first is a letter from General Pillow, late of the Confederate army, addressed to Major-General Howard, accompanied with an indorsement by Major-General Fisk:—

“NASHVILLE, Tenn., December 22, 1865.

Major-General O. O. Howard, Commissioner, &c., &c., Washington, D. C.:—

It affords me pleasure to inform you that I have been successful beyond my most sanguine expectations in engaging labor for all my plantations in Arkansas and Tennessee. I have already engaged about four hundred freedmen, and *have full confidence in making a success of the work.* I have given, in all cases, the freedmen a part of the crop of cotton, and I allow them the land for the cultivation of vegetables and corn for their own use without charge therefor. *I could have engaged one thousand laborers if I had needed that number.* My brother, who adopted my plan of work, succeeded in engaging laborers for three places he is working. I have put one large plantation under white laborers from the North, upon precisely the same terms on which I engaged freedmen. I feel anxious to try the system of white labor of that character for the plantation. Knowing the interest you feel in the success of the system of the freedmen, and feeling grateful for your kindness to me, I feel it a duty to communicate the result of my work thus far.

With assurance of my personal regard and respect, I am, General, very respectfully,

GIDEON J. PILLOW.

(INDORSEMENT.)

“BUREAU R. F. AND A. L. HEADQUARTERS,
NASHVILLE, Dec. 25, 1865.

Respectfully forwarded to Major-General O. O. Howard, Commissioner. *I have abundant testimony of similar character from intelligent, wealthy planters, who accept the “logic of events,” and are co-operating with me in adjusting the new relations on the basis of “impartial justice.”* I regret that there are many in the South who do not accept the conclusions of the strife, and who yet fail to recognize the fact that the country is in earnest in asking guarantees of freedmen. But the cause may be set down as ‘marching on.’

CLINTON B. FISK,

Brevet Major-General Assistant Commissioner.”

The next is an extract from a letter written by a clergyman to a member of our Commission, and not designed for publication:—

“VIRGINIA, November 13, 1865.

“I fully agree with you that kind treatment and good wages will be very potent in inducing the negroes to work, that wholesome laws will restrain his propensity to steal, and I think education and moral discipline will correct in time their other vices. At present there is practically no fixed price for labor here, those who own the land are poor in everything else, they have never been accustomed to pay money down to workmen for their services, and they do not seem to know how much they can afford to pay and live; they are therefore slow, very slow, more slow even than the negro, in adopting measures suited to the situation. This hesitation in acting, and want of

energy and skill in dealing with the question. is more, I think, the cause of so much being said about the negro being unwilling to work, than any inveterate disposition to idleness on his part. I have been in the habit, on every suitable occasion, of urging masters *at once* to offer such wages as will adequately support those they hire, and to discard the make-shift policy of taking advantage of the necessities of the laborers to get them for a time at less than what they can live for; but the reply is generally that it will bring them in debt at the end of the year, to pay such wages to farm hands as will keep them well. For a time I was much puzzled to find such unanimity among the planters on this point. At last, I said to myself, "I will not wait any longer for some one to set me an example, for this inactivity is the worst possible course." So I began by offering to employ farm hands at the highest price paid by anyone in the country. But this was too indefinite. At last, at the risk of giving offence to some of my neighbors, I asked a good workman, who came to me with his family, seeking a home and desiring employment, what wages he wanted. I helped him to estimate, and so get his ideas into shape, and when I had gone over each item with him several times, and he felt fully satisfied, I struck a bargain with him on his own terms, which were as follows: A good cottage, with a garden attached, close to a fine spring, and in the midst of an orchard, the fruit of which he, his wife, and five children were to use freely; the wife and two very young children were to live there without my having anything to do with them one way or another, except sending a load of wood to the cottage once a week; to the man himself, whose name is Wesley, I have agreed to pay \$10 a month, and give him as much meat and corn-meal as he can consume, which he says is a peck and a half of meal and three pounds of pork or six of beef a week; to his boy, eighteen years old, I give the same rations, and \$6 a month; and to his daughter, sixteen years old, the same amount of meat and meal, and \$4 a month, all the year round. At the end of each month I pay them all half a month's wages, and at the end of a year half a year's wages. With this arrangement the family are pleased, and I am satisfied. I should have mentioned his little boy, nine years old, to whom I give rations and clothes this year. I have many applicants for work now, but decline to take any but persons of known good character, and who are reputed good workers. I find I can get such, and as fast as they offer I hire them for the year, going through with them, as I went through with Wesley, the calculations to which they have been heretofore unaccustomed. Wood is worth \$5 a cord, meal \$1 a bushel, meat 25 cents a pound, and the cottages are said to be the best by far of any in the state; and the orchard, bordering the cottages, is the largest in the country, and I am setting out one thousand more trees this year to keep it up. As my complement of hands fills up for the coming year, I have to decline some good men who would be duplicates. I engaged two men this morning for next year at \$10 and \$9.50 per month respectively, but ordinary hands can be had for \$6 per month, some few offering themselves for that. They always have a cottage, garden, fire wood, and full rations, in addition to the money they receive.

"Some are offering \$5 a month, and some are holding off to get hands for their food and clothing, and these gentlemen complain that "the negro won't work." But I think he will, and it remains to be seen. Kind regards to Mrs. — and the family.

"Very truly yours,

* * * * *

"_____ V.A.

"* * * * * These poor blacks are just now greatly in need of friends to advise them, who will take the trouble, by kindness, to win their confidence. They fear the Union

soldiers, without either respect or love for them, and they have neither fear, respect, or love for their former masters generally. They think almost all white men want to cheat and deceive them in some way. So far, by treating them with that natural kindness, and showing that interest in them that I really feel, I have been able to conciliate their good will, and many come to me for little favors and advice.

"From what I had seen on my first visit, I anticipated great destitution among the men and women and little children, in the article of warm clothing, at the approach of cold weather, so I gathered up all my cast-off clothing and brought two trunks full down with me. I have been dealing it out very sparingly, yet it is all gone, and I really do not know what the poor old men and old women and little young children, who cannot work, will do this winter. They are *not in rags*, that they have been for some time, but they are *worse than that*, for the rags are getting to pieces, and they are becoming naked, and the cold weather is only beginning, and there is no prospect of their getting clothes except through charity, and with the feeling that prevails in regard to them, and the destitution of the white people themselves, their plight is truly miserable, almost hopeless. They feel almost desperate—the thinking ones. I have thought how much good I could do with the merest old rags of warm clothing, of any description, if some of you would, instead of throwing it away, send it to me for distribution among these shivering, naked creatures. There never was, I think, such an opportunity to do so much good, at so small an outlay, as by sending warm cast-off clothing to the South just now, particularly here, where the winter is quite severe. You know the colored people cannot stand the cold. Would it be asking too much to request you to send me all the oldest, worn-out, warm things you can lay your hands on. * * * * *

It is apparent from all this testimony that the destitution existing among the Freedmen is not the result of their own actions, or want of energy. Their need of material aid will most probably terminate with the present winter, but for years to come they will require and should have the assistance of the Church throughout the land, to educate and train them in religion and secular learning, so that they may be preserved as a race, be made to perceive their obligations to God and man, and be fitted to discharge the duties which they owe to each respectively. They ask our sympathy and our assistance in the great struggle for the present life and for that which is to come, and we should cheerfully give both, for their sakes and for our own, for the sake of our country, and, above all, our common Redeemer. †

WHAT A CHILD CAN DO.

A little girl, whose name we will not mention, having listened to the stories of suffering among the freed colored people, and witnessed her mother's efforts to assist in relieving them, had her sympathies so fully aroused, that she felt *she too must do something*. Going to her mother, she said, "What can *I* do for the poor people, can I make a quilt?" The mother assured her that this would be useful. At once the work was commenced, and piece after piece, gathered from the stores of mother and friends, was added with patient labor until the quilt was finished. Instead of thinking that now she might rest and feel free from further care about the sufferers,

she brought her money to her mother, and asked, "May I give *this* to the freedmen; I have not done enough?" The request was acceded to, but still she was not ready to fold her hands. "Oh, mother, I want to do something more. Will you write some letters, telling about the poor colored people, and asking for clothes or money for them? And please, mother, add at the foot of the page that the letter will be called for to-morrow."

The child set out on her labor of love, leaving the letters one day, and calling for the answers the following day.

In a few days, packages of all sizes and descriptions began to pour in. The clothing was carefully sorted, and such as needed mending, laid aside. The mother and child devoted two hours each day to the task of repairing garments; and when at last they were all packed and delivered to an association for the benefit of the Freedmen, the little girl was delighted to find that the contents of the box were valued at two hundred dollars.

Will not parents who read this article call the attention of their children to it; and will not all children, who learn what this little girl did for the poor Freedmen of the South, follow her example, and *do something for them too?*

There is great suffering at this season among all classes, but especially among women and children. Every little boy can collect money, and every little girl can collect clothing, and get their parents or friends to forward them to the Treasurer and Agent for distribution. Then, dear children, try what you can do, and see who can do the most for this good cause.

†

CORRESPONDENCE.

WE give the following extract from a letter of Miss Wendell, one of the teachers sent out by the Commission to Newbern, N. C. It was written from Petersburg, where she was detained for a few days by the illness of her companion, Miss Chapin.

"We have communicated with two Episcopal clergyman of this place—the Rev. Mr. Cosby, of St. Paul's Church, and the Rev. Mr. Gibson, of Grace Church. Mr. Cosby could tell us nothing of Newbern. Mr. Gibson says there is a clergyman, which affords us much satisfaction. He is much interested in our work, and thinks, if carried on in the way you design, it will be instrumental of much good.

"You must not imagine from the tenor of this letter, that we are yielding to despondency, and allowing a few trials to dishearten us. We know that you have sent us out, expecting us to be *brave soldiers*, and we *mean to be*; and, I am sure, anyone to see the distress and sufferings of these poor outcasts, which we have witnessed even in our short journeying among them, ought to be willing to bear a great deal of annoyance and deprivation for the blessed privilege of alleviating, in a measure, their distress. We met with a Miss S—— here, who has been very active during three years of the war in nursing the soldiers, and now devotes herself entirely to the freedmen.

"She went this afternoon to a wretched shanty, without windows and door,

where she found a family in great misery; the mother sick, lying in a corner, covered with a few rags; two children almost starved; and the youngest child lying dead in an old starch-bag, where it had been for over two days, there being no one to bury it. Is not this dreadful? She says this is one case, but there are a thousands more, equally as bad.

"I fear I have written too long a letter. Pray excuse me; it seemed so nice to be writing home, I forgot that your time is precious.

"We start to-morrow morning for Newbern. We shall immediately seek for the clergyman of the parish, and place ourselves under his protection. We hope when we write again to have good accounts to give you."

Extract from a letter written by a lady laboring among the Freedmen in or near Petersburg, Virginia, to a teacher, who has since gone into the same field to work, under our Commission. To our lady readers, who are contributing, or purpose to contribute clothing, we commend the suggestions at the close as eminently useful and practical:—

"Last week, Friday, four of the ladies, myself included, went down to Petersburg. While at the depot, waiting for the cars, we met Mr. ——— formerly of Washington, and were glad of his company going down. On our arrival, he introduced us to two officers of the Freedman's Bureau, who were in the cars, and who were very attentive during our stay. Captain B——, the Quartermaster, was anxious for me to assist, or take charge of the *Industrial school*. He has a nice, large church, which was going to ruin, but is now made tight, and has good windows. He will put a room in the corner for the ladies connected with it. The plan is to give employment to a large class of poor but respectable people, (colored), who cannot get anything to do; the New York Society furnishing cloth and all necessary materials. Then there are a good many old people, who do a little cobbling, but cannot support themselves. We want to get them in, and give them leather to make shoes; so that there will be variety enough to the work, at any rate.

"There is another point of interest. While at Petersburg, Captain B—— lent us his ambulance—a splendid one, with four horses—to ride over the lines. About four miles out, we came to Poplar Grove Church, built by the 50th Engineers, of New York, all Gothic, and remarkably interesting in every particular. The Church and officer's quarters, which are of fine pine logs, exhibit a great degree of taste, and the huts are very comfortable, every one with its chimney and fireplace. There are now quite a number of refugees and blacks there, poor, sick, and miserable, dying very fast indeed. We were much interested. A lady, who was in the army, spends her time distributing stores and clothing: she seems to be the person for such a place. The Church would make a beautiful, pleasant school-room, and, with large stoves, would be snug and warm. An industrial arrangement could be introduced for the women—of whom there are a great many in the country about—that, from want of employment, are dull and hopeless. A good work could be done there, and, although it is away from all society, I felt as if I should like to go, build up, and do what is to be done. In *Richmond* there is an opportunity for many more to work in the Churches, by gathering up scholars, which can very easily be done. Teachers are wanted, also, at Farmville, Fredericksburg, and Prince George's Court-House.

"I go down to Petersburg next week, and can let you know before the first of January where we shall probably locate. In the Industrial school, we should have the women sew from two to five in the afternoon, and devote ourselves the rest of the time to cut out

work and visit the people. In the day-school, the session is from nine to one; with two hours in the evening, four evenings of the week. I do not think the work as hard as hospital. The weather is about like Washington; you need a very heavy shawl or cloak and furs, and stout boots, with one nice dress. If your people want to send out clothes for the blacks, tell them to send for women, plain chemises; for children, drawers, made with waists and sleeves, to answer two purposes. They need, very much, flannel petticoats of all sizes, and good, large flannel or woolen sacks. Any dresses that can be procured, made very plain, and with very little fullness in the skirt, would be useful; and hoods of any kind, and anything for their feet, for most of them are barefoot. We have been to-day out to "Howard Grove Hospital," just outside the city, where a large number of very old and sick people are gathered. It is perfectly heartsickening to see them; and the worst of it is, they have not clothes to cover them: if a dress is washed, the woman must lie abed till it is dry. I think there could not be a better charity than to send them a barrel of petticoats of blue or red flannel, chemises, dresses and sacks. The dresses should be perfectly plain-waisted, with only four breadths in the skirt, made of old ones, or some stout material, of any kind. The people are of every age and size, both male and female. In all cases they need covering for their feet; stockings and shoes. Second-hand men's clothes are much needed. Do try and stir the people up, and get them to sew. I know they would if they knew the need."

REPORT,

SHOWING THE PRESENT CONDITION AND FUTURE PROSPECTS OF THE FREEDMEN IN
AND ADJACENT TO HAMPTON, VIRGINIA.

Prepared for the Freedman's Commission, by the REV. M. E. WILLING, at the request of the Late Treasurer, Mr. MINTURN.

These facts and statistics have been obtained from a personal inspection of these localities, and from statements made to me by Captain Bush, Manager of the Freedmen's Store; Mr. Peter Prior, Chairman of the Board of Directors of said Store; the Rev. David Evans, Pastor of the largest Church there; and Col. White and J. D. Cohoon, Esqrs., Editors of the "True Southerner," the newspaper published there—all residing in the midst of these localities, and having probably the very best opportunities for knowing the real condition of the Freedmen there.

1. **POPULATION.**—The shanty village of Hampton is built in the midst of two tracts of the most arable and beautiful lands, containing one thousand acres. There are about nine hundred shanties on this land, containing a population of five thousand freedmen. East Hampton, Fortress Monroe, and especially the large district of country stretching towards Yorktown, are supposed to contain some ten thousand more; so that Hampton may be considered a sort of centre for some fifteen thousand persons.

2. **CHURCHES.**—This territory has six churches or chapels—four Baptists, one Methodist, and one Presbyterian; the first having colored pastors, and the last one the Rev. Mr. Marshall, formerly chaplain of Chesapeake hospital. These houses of worship will seat about two thousand five hundred persons, and there are attending them about one thousand members, and congregations that overflow them. They are in a prosperous condition, and have large Sunday-schools.

3. **SCHOOLS.**—The Government erected several large school-houses, and for awhile conducted the schools, but they have recently all been given into the hands of voluntary Associations. They have about twenty-five teachers, and nearly one thousand scholars. There is also a night-school for adults, the attendants numbering about four hundred. These schools are well conducted, and the freedmen prize them very highly.

4. EMPLOYMENT.—About six hundred men are profitably employed in the oyster business, each averaging in wages fifty dollars per month; and about four hundred in cutting and hauling wood, and working for Government, each averaging forty dollars per month. Thus it will be perceived that their aggregate monthly income is about forty-six thousand dollars. There are also about one hundred mechanics, which would swell the income to more than fifty thousand dollars per month. It is plain, then, that during the three or four months that the oyster business lasts, most of them will be provided for by their own honest, independent labor.

5. CULTIVATING THE SOIL.—The Government parceled out to the freedmen small pieces of land, and last year some three thousand men and boys, and two thousand women and girls were engaged in agriculture. Some of the families gathered as high as five hundred bushels of corn. The expense, however, of fencing, building their shanties, &c., consumed all their agricultural gains, and, were it not that oysters are abundant, they would now nearly all have to be fed by the hands of charity.

6. DESTITUTION.—It is supposed that there are among these freedmen about one hundred destitute families, or five hundred souls, that belong to soldiers, and about five hundred other persons that are almost entirely destitute, and must be fed and clothed either by private beneficence or that of the Government. Of course the Government will not let them starve, but will only do enough to partially relieve their extreme necessities.

7. PROPERTY.—An Association of one hundred and four freedmen have a store, the capital stock of which is \$7,000. Several of them residing in Hampton are worth \$1,000, \$2,000, and \$3,000. Nearly one thousand of them have made considerable improvements in the way of fencing, and putting up shanties, &c., which have cost them many thousands of dollars. And should the farms on which these improvements are made revert to their former possessors, these improvements would probably be considered by them valueless, or nearly so, and, unless the General Government should see that they are suitably compensated, they will lose all their labor, and most of them will be turned out upon the world, with their families, houseless and penniless.

[TO BE CONTINUED.]

[SELECTION.]

THE INSURRECTION IN JAMAICA.

The *Moravian*, for November 23d, contains an important letter from its Jamaica correspondent, the Rev. Abraham Lichtenthaler, in the parish of St. Thomas. He says that no members of the Moravian Church have taken part in the outbreak, and that it is as yet confined to a parish which is lamentably destitute of churches and schools, and in which the people are deplorably ignorant. He says:—

“I do not believe that a rebellion, such as was intended by the leaders, would have met with general sympathy amongst the black population. To me it appears to have been the scheme of the haughty brown colored portion of the population, who expected to enlist the services of the blacks. It is also worthy of special notice, that the Government School Inspector, in his Report of an official tour through the Parish of St. Thomas in the East, made two years ago, reported that parish as being lamentably destitute of churches and schools, and the ignorance of its inhabitants greater than any others he had met with throughout the island. This representation of the inspector argues much in favor of the benefits which religion and education have conferred on the emancipated negro.

“November 1st.—Since yesterday, when the foregoing was written, I have received the latest Kingston papers, containing communications from various parishes, reporting the peasantry all quiet and peaceably disposed, and strongly condemning the lawless proceedings of those in the East. Having shown the dark side of the present state of affairs, I can also now present you with a brighter one, so that the friends of Christian Missions may not be discouraged. Allow me therefore to quote from the *Jamaica Guardian* of the 30th October. A communication from the Parish of St. Ann's says:—‘Respect for the laws, and observance of order in this parish seem mainly attributable to intelligent religious teaching, to acts of kindness on the part of the employers, and to wholesome counseling brought personally and directly to the people, by men of influence.’ The same paper contains an article copied from another paper published on the north side, from which I extract the following paragraph:—‘Very nobly will it tell in the mother country—very reliant do we feel here upon it—that amongst the people for whose freedom she

sacrificed so large a sum, there were a host of true, grateful, and loyal black men and women, whom no inducement could seduce to disregard the teachings of religion and forsake their duty to God and to their country.'

"I feel grateful for the noble testimony which is contained in the above extracts, that the religious teaching bestowed upon the emancipated people of Jamaica was not in vain. Is not the testimony contained in the last quoted paragraph enhanced by the fact that it was penned by a *Jew*?

"Startling accounts of this attempted rebellion will be set forth, written with bitterness and hatred, and intended to stamp with infamy the character of the negro, and thus elicit a sweeping condemnation upon the race. I therefore earnestly desire to call special attention to testimony like that quoted above."

The editor of the *Moravian*, commenting on this letter, says:—

"We have placed at the head of these lines the caption, 'A Voice of Warning from Jamaica.' May this country not learn a most important lesson from the events which have there transpired? Our negroes are, on the whole, we believe, a superior race to the West India negro, and the great advantage of a preponderance of white men is on our side, but yet there are some serious dangers which cluster around the present state of the question, which it will require great care to avert. The suddenness of the emancipation of the slaves, the violent means through which they have attained their freedom, the intense prejudice with which the freedmen are regarded amongst a large portion of those who were but lately their masters, these facts, to which must be added the poverty of the South, and the great derangement of its industry, should teach all who have to deal with the negroes the necessity of the most careful, kind, and patient treatment. If full justice shall be done to them as men and members of the body politic, and their education and christianization shall be at once and liberally provided for, there is every reason to believe that they will become a very orderly and useful people. If these things are not done, who is prepared to say that this country shall not witness many such scenes as those recently enacted in Jamaica?"

ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums, from Nov. 21st, 1865, to January 10th, 1866, inclusive:—

MAINE.

Augusta—St. Mark's,.....	\$21 00	
Portland—St. Stephen's,.....	10 00	
Wiscasset—St. Philip's,.....	3 50	\$34 50

NEW HAMPSHIRE.

Charlestown—St. Luke's,.....	15 00	
Claremont—Trinity Church,.....	43 00	
Concord—St. Paul's Church,.....	20 00	
" St. Paul's School,.....	25 00	
Hanover—St. Thomas',.....	4 00	
Pittsfield—St. Stephen's,.....	18 00	
Portsmouth—St. John's,.....	23 00	148 00

VERMONT.

Brandon—St. Thomas',.....	14 40	
Burlington—St. Paul's,.....	28 59	
" Vermont Episcopal Institute,.....	25 00	
Fairfax—Christ Church,.....	7 13	
Fairfield—Trinity,.....	11 63	
Gusford—Christ Church,.....	11 00	
Randolph—Grace Church,.....	2 10	
St. Albans—St. Luke's,.....	23 10	
Vergennes—St. Paul's,.....	10 00	
Windsor—St. Paul's,.....	7 00	
Woodstock—St. James',.....	16 25	156 20

MASSACHUSETTS.

Andover—Christ Church,.....	26 75	
Boston—Church of the Advent,.....	61 50	
" Christ Church,.....	10 00	
" Emmanuel Church,.....	146 80	

" St. Mark's,.....	52 00	
" St. Matthew's,.....	1 00	
" St. Stephen's Chapel,.....	10 00	
" Per J. M. Dexter,.....	100 00	
Brookline—St. Paul's,.....	805 00	
Chelsea—St. Luke's,.....	9 38	
Dedham—St. Paul's,.....	57 10	
Denvers—Calvary Church,.....	3 31	
Dorchester—St. Mary's,.....	94 79	
E. Medway—St. Clement's,.....	6 25	
" Per G. P. Denny,.....	8 00	
Framingham—St. John's,.....	11 56	
Hanover—St. Andrews',.....	43 75	
Hyde Park—Christ Church,.....	3 00	
Lowell—St. John's,.....	11 00	
Northampton—St. John's,.....	5 60	
New Bedford—Grace Church,.....	28 55	
Quincy—Christ Church,.....	25 00	
Roxbury—St. James',.....	140 00	
" Mrs. Leeds,.....	10 00	
Southborough—St. Mark's,.....	21 00	
S. Boston—St. Matthew's,.....	25 50	
Springfield—Christ Church,.....	35 10	
Stockbridge—St. Paul's,.....	8 00	
Taunton—St. Thomas',.....	28 68	
Van Deusenville—Trinity Church,.....	15 00	
Waltham—Christ Church,.....	15 00	
Worcester—All Saints',.....	28 20	1846 82

RHODE ISLAND.

Bristol—Benevolent So., St. Michael's,.....	50 00	
E. Greenwich—St. Luke's,.....	18 74	
Newport—Emmanuel Free Church,.....	8 81	
" Trinity,.....	48 24	

Pawtucket—St. Paul's,.....	45	38
Providence—Grace Church,.....	111	06
“ Per E. M. Porter,.....	22	00
Westerly—Christ Church,.....	52	19 356 42

CONNECTICUT.

Ansonia—Christ Church,.....	10	23
Birmingham—St. James,.....	35	27
Danbury—St. James',.....	34	75
E. Haddam—St. Stephen's,.....	8	00
Fairfield—St. Paul's,.....	30	00
Fairhaven—St. James',.....	4	75
Greenwich—Christ Church,.....	16	42
Gustford—Christ Church,.....	15	00
Hamden—Grace Church,.....	25	00
Havcock—St. Thomas',.....	4	00
Hartford—Christ Church,.....	68	91
“ St. John's,.....	89	50
“ St. Paul's,.....	3	00
“ Trinity Church,.....	18	05
“ Trinity College,.....	3	00
Litchfield—St. Michael's,.....	17	00
Meredale—St. Andrew's,.....	4	75
Meriden—St. Andrew's,.....	34	14
Middletown—Holy Trinity,.....	39	25
“ St. Luke's Chapel, Berke- ley Divinity School,.....	22	00
Naugatuck—St. Michael's,.....	2	15
New Britain—St. Mark's,.....	11	35
New Canaan—Per W. A. Dis Brisay,.....	4	00
New Haven—St. Paul's,.....	55	50
“ Trinity Church,.....	144	02
New London—St. James',.....	108	89
New Milford—St. John's,.....	17	00
Newtown—Trinity,.....	48	75
Norwalk—St. Paul's,.....	128	00
Norwich—Trinity,.....	9	05
Poguetanook—St. James',.....	8	39
Portland—Trinity,.....	10	00
Redding—Christ Church,.....	3	00
Rosbury—Christ Church,.....	2	50
Saybrook—Grace Church,.....	13	54
St. Glasterbury—St. Luke's,.....	6	50
Stamford—St. John's,.....	180	00
Stonington—Calvary Church,.....	15	00
Stratford—Christ Church,.....	26	60
St. Windsor—Trinity Church,.....	11	50
Wallingford—St. Paul's,.....	12	00
Waterbury—St. John's,.....	300	00
Westport—Christ Church,.....	10	60
“ Holy Trinity,.....	6	00
Windso—Grace Church,.....	10	60
Wolcottville—Trinity Church,.....	7	00
Woodbury—St. Paul's,.....	10	00 1644 96

NEW-YORK.

Albany—J. H. Van Antwerp,.....	25	00
Ballston Spa—Christ Church,.....	22	00
Brooklyn—St. Matthew's Fr. Church,.....	20	84
Butternuts—Christ Church,.....	8	00
Fishkill Village,.....	20	00
Kingston—St. John's,.....	17	36
Malone—St. Mark's,.....	23	00
Morris—Zion Church,.....	12	71
Newburgh—St. George's,.....	48	00
New-York—St. Bartholomew's,.....	247	83
“ Calvary Church,.....	313	82
“ Church of Incarnation,.....	170	11
“ St. Mark's,.....	841	00
“ St. Philip's, (colored),.....	26	16
“ Trinity,.....	69	00
“ Francis Hart & Co.,.....	5	00
“ John L. Swift,.....	200	00
Pelham—Christ Church,.....	15	50
Plattsburgh—Trinity Church,.....	16	34
Prochester—St. Peter's,.....	5	00
Poughkeepsie—Ch. of the Holy Com.,.....	50	00
Schenectady—St. George's,.....	32	00
Sung Sing—St. Paul's,.....	25	00
S. Yonkers—Church of Mediator,.....	30	00
St. Philip's Church in the Highlands,.....	41	90
Westchester—St. Peter's,.....	24	42
West Point—Col. Rev. J. W. French,.....	50	00
Williamburgh—Emily,.....	1	00 2360 99

WESTERN NEW-YORK.

Albion—Christ Church,.....	7	70
Big Flats—Mrs. Sarah R. H. Owens,.....	2	00
Geneva—The Misses Bridge,.....	40	00
“ W. B. Douglas, Esq.,.....	100	00
Leroy—S. S.,.....	60	00
Lockport—Christ Church,.....	5	45
Lowville—Trinity,.....	8	00
Rochester—Grace Church,.....	53	41
Watertown,.....	9	79
Waverly—Grace Church,.....	5	35 291 70

NEW-JERSEY.

Belleville—Christ Church,.....	32	90
Bergen Point—Trinity,.....	75	00
Boonton—St. John's,.....	5	00
Bridgeton—St. Michael's,.....	19	34
Burlington—St. Mary's,.....	19	25
Camden—St. Paul's,.....	28	28
Clarksborough—St. Peter's,.....	15	00
Elizabeth—Christ,.....	20	04
“ Trinity,.....	10	00
Haddonfield—Grace Church,.....	4	00
Jersey City—St. Matthew's,.....	131	59
Mont Clair—St. Luke's,.....	8	33
Moorestown—Trinity,.....	7	00
Morristown—St. Peter's,.....	63	00
Newark—Trinity Church,.....	250	00
“ St. Phillip's, (colored),.....	4	15
Newton—Christ Church,.....	9	50
Rock Hill—Fred. Andrews,.....	2	00
Summit—Calvary,.....	18	79
Trenton—St. Michael's,.....	50	00
“ Trinity,.....	5	00
Woodbridge—Trinity,.....	3	20 781 37

PENNSYLVANIA.

Birmingham—St. Mark's F. Church,.....	5	00
Brownsville—Christ Church,.....	18	75
Carlisle—St. John's,.....	1	00
Eckley—St. James',.....	60	00
Erie—St. Paul's,.....	27	00
Germantown—St. John the Baptist,.....	8	00
“ St. Michael's,.....	26	00
Laceyville—St. Paul's,.....	22	80
Lawrenceville—St. John's,.....	21	37
Mackano—Church of Faith,.....	15	31
Meadville—Christ Church,.....	28	75
Mount Airy—Grace Church,.....	5	00
Northumberland—St. Mark's,.....	3	33
Oxford—Trinity,.....	10	00
Parkedale—B. Parke,.....	10	00
Phenixville—St. Peter's,.....	6	50
Philadelphia—Advent,.....	55	00
“ Epiphany and St. Luke's, per Wm. Welsh, Esq.,.....	606	65
“ Trinity,.....	27	00
Pittsburgh—St. Peter's,.....	15	45
Pottstown—Christ Church,.....	6	24
Sunbury—St. Matthew's,.....	8	50
Tuscarora—School District,.....	2	13
West Philadelphia—Ch. of the Saviour,.....	52	90 1042 68

DELAWARE.

Brandywine Village—St. John's,.....	15	25
Stanton—St. James',.....	2	00
Wilmington—St. Andrew's,.....	60	00
“ St. Andrew's col. S. S.,.....	12	50 89 75

MARYLAND.

Baltimore—Anonymous,.....	20	00 20 00
---------------------------	----	----------

LOUISIANA.

New Orleans—Calvary Church,.....	5	00 5 00
----------------------------------	---	---------

OHIO.

Ashtabula—St. Peter's,.....	13	00
Boardman—By A. J. Warner,.....	2	18
Chillicothe—St. Paul's,.....	30	00
Cincinnati—Advent,.....	17	00
“ Christ Church,.....	85	00

Cleveland—St. Paul's,	81	86
" Trinity,	207	00
Collamer—St. Paul's,	3	78
Columbia—Mrs. Joseph Banks,	5	00
Columbus—St. Paul's,	16	35
Cuyahoga Falls—St. John's,	28	85
Dayton—Christ Church,	17	00
Delaware—St. Peter's,	20	00
Dresden and Madison Parishes,	25	00
Elyria—St. Andrew's,	10	00
Gambier—Harcourt Parish,	171	69
Gallipolis—St. Peter's,	14	45
Glendale—Christ Church,	12	00
Hudson—Christ Church,	25	00
Huron—Christ Church,	12	00
Kent—Christ Church,	5	03
Mansfield—Grace,	11	00
Maumee—St. Paul's,	3	00
Monroeville—Zion,	10	55
Mount Vernon—St. Paul's,	30	00
Newark—Trinity Chapel,	15	00
Oberlin—Rectory,	10	38
Painesville—St. James',	25	00
Peninsula—Bethel,	8	65
Piqua—St. James',	7	00
Pomeroy—Grace,	38	90
Portsmouth—All Saint's,	48	00
Ravenna—Grace,	3	12
Sandusky—Grace,	50	00
Springfield—Christ,	27	95
Tiffin—Trinity,	9	15
Wellsville—Ascension,	2	68
Worthington—St. John's,	15	20 1117 77

INDIANA.

Evansville—St. Paul's,	50	00
Geneva—Church of Holy Communion,	12	83
Goshen—St. James',	2	85
Laporte—St. Paul's,	3	00
Michigan City—Trinity,	4	50
Vincennes—St. James',	16	00
Worthington—St. Matthew's,	3	00 92 18

ILLINOIS.

Algonquin—St. John's,	1	73
Aurora—Trinity,	5	00
Chicago—Hall Seminary,	20	00
Freeport—Zion,	11	25
Galena—Grace,	10	00
Naperville—St. John's,	4	00
Peoria—St. Paul's,	20	00
Robin's Nest—Christ,	15	19
Rock Island—Trinity,	3	00
Waukegan—Christ,	11	50 101 67

MICHIGAN.

Adrian—Christ,	9	00
Coldwater—St. Mark's,	10	25
Detroit—Christ,	67	23
" St. John's,	102	60
" St. Paul's,	60	75
E. Saginaw—St. Paul's,	9	18
Grand Rapids—St. Mark's,	67	22
Hillsdale—St. Peter's,	3	60

Homer—Christ,	5	15
Jackson—St. Paul's,	23	00
Kalamazoo—St. John's,	7	00
Marquette—Christ Church,	25	00
Marshall—Trinity,	16	63 406 61

WISCONSIN.

Appleton and Menasha,	6	35
Fond-du-Lac—St. Paul's,	13	00
Geneva—Holy Communion,	12	83
Green Bay—Christ,	40	50
Kenosha—St. Matthew's,	20	00
La Crosse—Christ,	8	00
Milwaukee—St. James',	41	13
" St. Paul's,	75	98
Mineral Point—Trinity,	11	50
Onida,	3	50
Oshkosh—Trinity,	38	50
Peshigo—St. John's in the wilderness,	2	60
Portage—St. John's,	6	00
Prairie du Chien—Trinity,	3	50
Racine—St. Luke's,	16	73
Ripon—Grace,	17	00
Stevens' Point—Intercession,	8	50
Waukesha—St. Matthew's,	10	00
Waupaca—St. Mark's,	5	00
Whitewater—St. Luke's,	10	00 350 62

MINNESOTA.

Faribault—Church Good Shepherd,	28	20
Lake City—St. Marks,	3	25
Minneapolis—Gethsemane,	25	29
Redwing—Christ,	19	05
Rochester—Calvary,	1	25
St. Anthony's Falls—Holy Trinity,	5	00
St. Paul—Christ,	30	00
Wabashaw—Grace,	10	00
Stillwater—Ascension,	5	00 125 04

IOWA.

Burlington—Christ,	14	05
Cedar Rapids—Grace,	11	00
Council Bluffs—St. Paul's,	8	50
Davenport—Griswold College,	20	00
" Trinity Church,	10	00
Des Moines—St. Paul's,	13	15
Dubuque—St. John's,	33	00
Fairfield—St. Peter's,	2	25
Fort Madison—Hope,	5	00
Iowa City—Trinity,	5	50
Lansing—St. Luke's,	2	50
Lyons—Grace,	8	00
Muscattine—Trinity,	3	30
Ottumwa—St. Mary's,	4	25 140 50

KANSAS.

Topeka—Grace,	12	00 12 00
---------------------	----	----------

MISCELLANEOUS.

Algie Morton,	00	05
Wentworth Institute,	10	00
Mrs. J. D. Washbon,	5	00
Anonymous,	5	00 20 05
Total,	\$11,120 00	

The General Agent acknowledges the receipt of the following supplies to January 10th, 1866:—

NEW HAMPSHIRE.

Concord—F. A. Society, St. Paul's, ...2 barrels clothing.	
---	--

MASSACHUSETTS.

Boston—.....2 barrels 1 box clothing.	
Roxbury—St. James',1 "	

RHODE ISLAND.

Providence—St. Stephen's,1 barrel clothing.	
Pawtucket—St. Paul's,2 "	

CONNECTICUT.

Redding—Rev. W. L. Bostwick,1 box clothing.	
---	--

NEW YORK.

New-York—F. A. Society, St. Mark's, in the Bowery, 3 boxes clothing, valued at \$543 75.	
" Rev. Mr. Liggins,cloth vest.	

WESTERN NEW YORK.

Syracuse,1 barrel clothing.	
-----------------------------------	--

NEW JERSEY.

Jersey City—Grace Church,1 box clothing.	
--	--

PENNSYLVANIA.

Philadelphia—John Coleman, Jr.,1 bundle clothing.	
---	--

WISCONSIN.

Milwaukee—F. A. Society, St. Paul's Church, 1 box clothing.	
---	--

TEACHERS.

Applications of teachers are hereafter to be made to REV. J. BRINTON SMITH, D. D., General Agent, No. 10 Bible Rooms, New York.

REMITTANCES.


In consequence of the death of ROBERT B. MINTURN, Esq., remittances may be made to the General Agent, until a Treasurer is appointed, of which notice will be given.

SUPPLIES FOR THE FREEDMEN.

As frequent communications are received by the Secretary, inquiring what kind of supplies are needed for the Freedmen, it has been thought best to answer such inquiries briefly by circular.

1. *Cast-off Clothing, for old and young of both sexes, including hats, caps, shoes, socks, and, in fine, outer and under garments of every description, also, bed-quilts, blankets, sheets, &c.*
2. *New clothing and bedding. The material should be plain but substantial. Garments for women and children especially, may be made of gray and blue flannel (such as have been used for soldiers' shirts), denims, and heavy unbleached cotton.*
3. *Material for clothing and bedding, and all things required in the manufacture of the same, such as needles, thread, buttons, hooks and eyes, knitting needles, yarn, scissors, &c.*
4. *Slates and pencils, school books, old Sunday-school books, and books for general reading.*

The barrel or box (the former is preferable,) used for packing, should be numbered and forwarded to the REV. J. BRINTON SMITH, D.D, Bible House, New York. A list of articles sent, as well as the number of the barrel or box containing them, should be enclosed in a letter to the same address.

 IT IS EARNESTLY RECOMMENDED TO CLERGYMEN TO SEND AN EXPRESS WAGON THROUGH THEIR PARISHES TO COLLECT CAST-OFF CLOTHING, TO BE DISTRIBUTED THROUGH THIS AGENCY.